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BENNETT HAROLD
EXEC COMMITTEE
460 J ROBERTSON PK
NASHVILLE TN 37219

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Reagan, Southern Baptists Keynote Political Meeting

By Toby Druin and
Jerilynn W. Armstrong

DALLAS (BP) — Ronald Reagan brought a capacity crowd to its feet at the National Affairs Briefing when he vowed to return moral values to politics if he is elected president of the United States.

Reagan, the Republican nominee, was keynote speaker at the gathering, Aug. 21-22, which was designed "for Christians and other concerned citizens to discuss how their influence can be made known through political activity."

Southern Baptists, including the current and two past presidents of the Southern Baptist Convention, were prominent at the meeting. Bailey Smith, pastor of First Southern Baptist Church of Del City, Okla., Adrian Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn., and W. A. Criswell, pastor of First Baptist Church of Dallas, addressed the gathering.

Presiding over most of the sessions were Southern Baptist evangelist James Robison of Hurst, Texas, and Ed McAteer, a member of Bellevue church. McAteer is president and Robison is vice president of The Roundtable, a Washington-based organization "which provides education and direction for leaders concerned with moral issues."

The National Affairs Briefing was sponsored by The Roundtable.

Organizers claimed the meeting was non-partisan, but there was little doubt Reagan is the man most of the 18,000 persons attending want in the Oval Office.

Reagan, a member of the Disciples of Christ (Christian) denomination, restated that he is a "born-again Christian," and told the gathering leaders of a growing moral movement in the country are disaffected with President Jimmy Carter, a Southern Baptist, because Carter "wore his religion on his sleeve and used it more than it used him."

SBC President Smith, elected to head the 13.4 million-member denomination in June, said he agreed to speak at the briefing to "balance" his appearance at the Democratic National Convention, where he gave an opening prayer.

He emphasized he had not come to endorse anyone, but came only to "preach Jesus."

Though Smith's remarks about "balance" implied the NAB was a Republican function, McAteer said it was "non-partisan." The program included some Democrats—such as Gov. Fob James of Alabama—and both President Carter and independent candidate John Anderson had declined invitations to appear, he added.

However, Republicans were dominant and included Rep. Guy Vander Jagt, the House member from Michigan who keynoted the Republican National Convention; Rep. Philip M. Crane from Illinois; Sen. Jesse Helms of N.C.; and Texas Gov. William Clements in addition to Reagan.

Among other speakers were Jerry Falwell, independent Baptist preacher and television evangelist from Virginia; Pat Robertson, host of the 700 Club; Phyllis Schlafly, president of Eagle Forums; and Howard Phillips of the Conservative Caucus.

Smith, in his address, cited a newspaper interview where a member of a homosexual political caucus was asked about evangelist Robison. "We are in deep trouble in America when we interview a pervert about a

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Two team workers assist in constructing a shelf, just one of the jobs that the members helped churches with.

Mississippi Work Teams Complete Third Summer Assisting California Churches

By Julie Campbell

"I felt this was one of the greatest mission projects in which I have ever been involved," said Roy Raddin, director of missions for Mississippi's Washington Association. "All of those who took part said their lives will never be the same following the experience."

Raddin was referring to the unique summer mission ministry that helped bring the resources of his fellow Mississippi Baptists to the aid of several California Southern Baptist churches.

The mission project, involving 150 Mississippi lay persons and pastors recently concluded its third summer in seven California churches.

During this time, the workers participated in building and church leadership activities. Construction entailed renovation, additions, and installation. Projects such as outdoor lighting, platform building, vandelism repair, and roof completions were all performed. In addition, workers also cleared the land of brush and completed several other tasks.

Besides the construction work, team members also participated in worship services and door-to-door outreach ministries. Women laity organized Neighborhood Bible Clubs and Vacation Bible Schools.

"They were not there to build buildings, they were there to build churches," said Edd Brown, director of men's ministries in California. "It's what we can do for the life of the church which is most important."

Brown related that he sees the mission project as an important aspect of the men's ministries program in California. "It's more than just a passive acquaintance with mission needs," Brown observed.

The Mississippi associations and their California project locations were:

—Covington Association at Fairfield's Temple Baptist;

—Kemper Association at Pacific Avenue in San Leandro;

—Pike County Association at Westhaven Baptist Church at Trinidad;

—Sunflower Association at Ramona Southern Baptist;

—Washington Association at Long Beach Korean Church;

—Lincoln County and Calhoun Associations at First Southern Baptist in Winton; and

Copiah Association at First Baptist of Truckee.

The work teams ranging in size from 9 to 25, raised their own support for the trip to California. Many gave up vacations or took time off in order to participate in the mission projects.

Often work began at early morning and stopped at evening with only breaks for meals. Most teams include several skilled in the area of carpentry and electricity. One work team consisted only of a supervisor and his carpenters. In most cases, the men finished the construction already begun by the church members.

Several pastors agreed that the preparation by the local laity was a great asset to the Mississippi work teams.

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Kermit Sharpe, director of missions from Kemper-Neshoba Associations (left) stands with Edd Brown, director of men's ministries as they survey progress being made on construction at Pacific Avenue Baptist Church in San Leandro.

Mississippi laywomen (right) shares New Testament with neighborhood child during Backyard Bible Club.

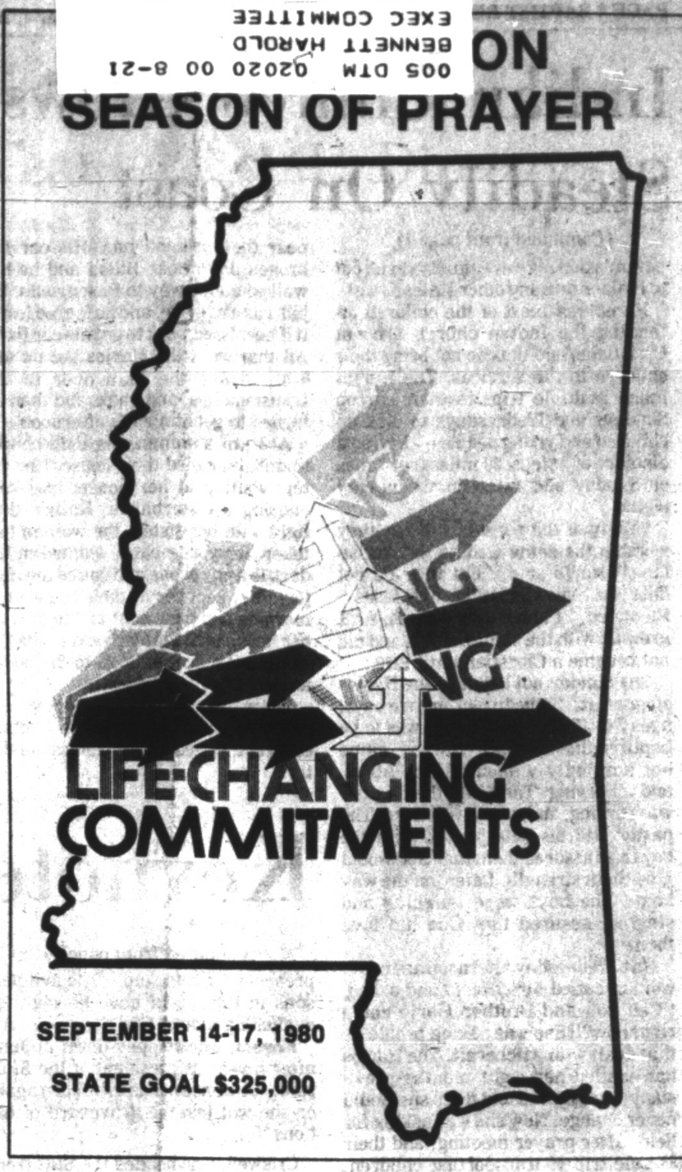
1979-80 Goal Surpassed

The goal of $300,000 which was set for the 1979-80 Margaret Lackey Offering for State Missions was reached during the month of July.

Additional funds designated for this offering reached the Convention Board business office during August, making total receipts climb over the $302,512 mark.

The largest-ever one-month receipts for the Margaret Lackey Offering were sent to Jackson during October, 1979, and amounted to $191,723.

Response to state missions needs is on the rise among Mississippi Baptists.



State Missions: Time To "Concentrate Prayers"

By Marjean Patterson
Executive Director
Mississippi Woman's
Missionary Union

For more than 75 years Mississippi Baptists have observed a special time during the year when emphasis has been given to missions in Mississippi.

The year 1903 marked the beginning of a special day which was to be observed annually in the interest of state missions. One of the purposes for establishing such an emphasis was, as recorded in the minutes of the 1902 state WMU Convention, that "it would serve to concentrate our prayers and sympathies and unify our efforts in our state mission work."

The emphasis was well received and in 1917 became the Week of Prayer for State Missions. Now we observe the Season of Prayer for State Missions and Sunday through Wednesday of the second full week of September is usually the time set aside for this special feature on needs in Mississippi. The name of Margaret Lackey, first employed state WMU worker in Mississippi, is attached to the offering, making the state mission offering the Margaret Lackey Offering for State Missions.

Mississippi Baptists will be giving special attention to Mississippi mis-

(Continued on page 2)

Missions Funds Help Purchase

Indian Church Grows Steadily On Coast

By Anne McWilliams

Of the $110,000 state mission offering allocation for new missions, the Indian church in Pascagoula has top priority. A site is to be bought on Ingalls Avenue within a few weeks, and $30,000 has been budgeted toward that.

When many Indians of a dozen or more tribes started moving to the Coast to work at the shipyards and related industries, Jackson County Association started praying and planning for a way to minister to them. Last year in July, Cloyd Harjo, Creek and Seminole Indian from Oklahoma, moved to Pascagoula to start a mission church for the Indians, and to be pastor of it.

Now, after only one year, the congregation has 40 members. In the first six months there were 36 professions of faith and 20 baptisms. Harjo has baptized 25, and 15 have come by letter. Nine tribes are represented among the members, the largest number being Navajo. There is one Anglo member. However, there are only seven adults among the 40; the rest are children and young people. Consequently, this means that the income of the church is low, as most of the members are not yet old enough to be employed. Harjo's son, Cloyd, Jr., an ordained minister, is serving as volunteer associate pastor.

Cloyd Harjo will speak at First Church, Columbia, on Wednesday night, Sept. 10, and at Woodhaven Church, Ocean Springs, Wednesday night, Sept. 17.

Harjo said that the biggest needs are a church building and a van in which to transport the children to church.

On August 21, Harjo's wife, Claudette, organized a Woman's Missionary Union, with four members. The women, who met at the Harjos' home at 3309 Detroit St., Pascagoula, brought their babies along. (The pastor and associate pastor were elected as baby-sitters, so on that hot day they took the babies to an air-conditioned mall.)

Worship services are held at the Southeastern Tribes Pascagoula Indian Center on Convent Street. The building is used for all kinds of activities during the week. For instance, the room where they meet for worship is a pool room during the week, so children who have never been to a worship service before or who have never owned or read a Bible may get up and start shooting pool during worship service. "Discipline is a problem," Mrs. Harjo said, "If we had a real church building, it would lend an atmosphere of worship and would make a tremendous difference. It would be easier to teach the meaning of reverence."

Though the Harjos are musicians and sing together when they speak in other churches, she said that they must devote all time and energy at their own church to teaching and preaching.

Mrs. Harjo and her daughter-in-law Laura teach the children's class in Sunday School; they are teaching the books of the Bible, and various songs and choruses. In this children's class they have 17 persons, from babies through age 11. Scarcity of teachers has prevented further division. Cloyd, Sr. and Cloyd, Jr. teach young people and adults.

During their first three months in Pascagoula, the Harjos held Bible studies and worship services in their home. Now they continue Bible studies there regularly. At first, he began going to the Indian Center and offering assistance to Indians he met there. Some would go home with him from the center, and some of those made the first professions of faith.

"We feel that the response would be much better now if we had a church building," he said. He added, "If those we teach here go back to the reservations, I believe that they will go back with a concern for the salvation of their own people." Thus the state missions offering given to assist in this

(Continued on page 2)

Offering Is Matter Of Commitment

By Earl Kelly
Executive Secretary-Treasurer
Mississippi Baptist Convention Board

The occasion was a "special mission offering" when the Apostle Paul gave us an excellent guide for Christian giving. Paul marveled at the great generosity of the Macedonians who gave more than they could afford. He was not, however, at a loss to understand their commitment. He explained it this way: "(They) first gave their own selves to the Lord, and unto us by the will of God." (II Cor. 8:5).

The success of every mission offering has been founded in the same religious experience. Mississippi Baptists' response to the State Mission Offering, September 14-17, will be no exception. The mission causes involved will receive support to the degree that individuals give themselves in personal interest, prayer and money. Our ability to give is much less a matter of financial capability than it is a matter of commitment.

State Missions, of all mission

(Continued on page 2)

ALLOCATIONS
MARGARET LACKEY STATE
MISSION OFFERING
1980

Garaywa Operation	$60,000
Garaywa Improvements	20,000
New Missions	110,000
Pastoral Aid	9,000
Church Building Aid	11,000
Disaster Task Force	35,000
Central Hills Baptist Retreat	60,000
Parchman Ministry	20,000
	$325,000

State Mission Offering Goal: $325,000

Indian Church Grows Steadily On Coast

(Continued from page 1)

new mission may eventually reach out to Indians in many other states as well.

Parents of most of the children attending the Indian church are not Christians, and thus do not bring their children to the services. The Harjos make multiple trips in their car on Sundays and Wednesdays to pick up children and young people — driving a distance of at least 38 miles four times on Sunday and twice on Wednesday nights.

"Many of the parents will say they worship the same God as the Christians," Harjo said, "but they do not know that salvation is through Jesus." He added, "I know their beliefs, for I grew up with the same beliefs, and did not become a Christian until 1970."

One Sunday not long ago the Harjos stopped at a home to pick up five boys, ages 7 to 17. The 15-year-old was to be baptized that morning. The boys came out hurriedly without their Bibles, and all crying. They said their father was cursing, and angry with them. The pastor and his wife prayed with the boys and assured them that God would give them strength. Later, on the way home, the boys were laughing and singing, assured that God did love them.

On a Wednesday afternoon an Indian woman called Mrs. Harjo and asked, "Can you and Brother Harjo come right now?" She was having problems that dealt with witchcraft. The Harjos had visited her eight months previously, and she had told them she would never change. Now she was asking for help. After prayer meeting, and their 38-mile trip of transporting children, by the time they got to her house it was 10 o'clock. They shared the plan of salvation with her, and she accepted Christ. She kept telling them she was worried about her husband, for it was unusual that he would be so late getting home.

At nearly midnight he got there, just as she made her decision. He worked near the Lousiana line. His car had broken down near Biloxi and he had walked all the way to Pascagoula. His job was a new one, and he feared losing it if he missed work to get his car fixed. All that week the Harjos got up at 4 a.m., drove the man over to the Louisiana line, and back, and then returned to get him each afternoon.

At 3 a.m. a woman, one of the church members, called their house. Her sister, visiting at her house, had kept causing a disturbance. Rather than fight with her sister, the woman had taken her young baby, walked in the dark to a pay phone and called the Harjos. They kept her at their house until morning and then went at 7 to pick up her husband at the shipyard so that he would not unwittingly go to the house and walk into a feud.

These are only three experiences of the past month; yet they show something of the need for the Harjos' ministry.

The Harjo family of Pascagoula are, left to right, Cloyd, Sr., Rebecca, Cloyd, Jr., Lauren Beth, Laura, and Claudette, and Lincoln in foreground. Cloyd, Sr. is pastor of the Indian mission church in Pascagoula. Cloyd, Jr. is associate pastor. Laura and Claudette, as well as their husbands, teach in the Sunday school, and have just organized a WMU.

"Concentrates Prayers"

(Continued from page 1)

sion needs through study, prayer and financial support during September 14-17 this year.

"When Believers Pray, Life Changes in Mississippi" has been selected as this year's theme for the season of prayer. Study material, which was prepared by Art Toalston and Mrs. James Fancher, has been distributed throughout the state and is designed for use in WMU age-level organizations and also in churchwide state missions awareness efforts.

Offering envelopes for every church member, posters for every church, and programs for GAs and Acteens are available through the WMU office, Box 530, Jackson, Ms. 39205.

The alimony is a system by which one pays for the mistakes of both.

No power on earth can keep a first class man down or a fourth class man up.

Keynote Political Meet

(Continued from page 1)

preacher," Smith said. "The evil persons in this world have no right to evaluate a man of God."

Rogers, who stepped down in June after a year as president of the SBC, said: "America needs to be born again or she will join the graveyard of nations."

Criswell, who headed the SBC from 1968-70, welcomed the briefing and called the meeting "one of the most significant convocations assembled in this century." He said it was "dedicated to delivering the nation from the judgment of God."

Another speaker, Charles Stanley, pastor of Atlanta's First Baptist Church, talked of practical ways to implement a program of political action in a local church.

James T. Draper Jr., pastor of First Baptist Church of Euless, Texas, and immediate past president of the SBC Pastors' Conference, warned against the danger of seeking moderation and neutrality in the name of Christianity.

"Our forefathers had convictions; we have opinions," he said. "We are in danger of moral laziness because we are seeking to see both sides and are afraid to form an opinion.

"Jesus was tolerant, but he was not neutral."

Robison, the fiery Hurst evangelist, spoke on several occasions, including priming the audience for Reagan's appearance. He warned the audience to be wary of men who use religious rhetoric and talk about the promises of God and urged them to elect men who have discovered the promises of God. He also called for redemption from wicked ways and "government-backed sin."

"When Christians vote, they should not vote for a position, a party or a platform but principles—principles that make this a great nation," he said.

Robison went on to add that those who criticize him for violating the separation between church and state forget that our founding fathers never intended for the Constitution to mean separation of God from government or the separation of Christians from the political system.

"If the righteous, godly and decent individuals stay out of politics then who does that leave to make the policies?" Robison asked.

The meeting concluded with a workshop on the "how-tos" of political involvement. A capacity crowd of 500 filled the chapel at First Baptist Church, where the workshop participants learned how to put the aims of the briefing into practical use in their own communities.

Anderson, Denomination Ignore One Another

ROCKFORD, Ill. (EP) — The best known lay member of the First Evangelical Free Church of Rockford was absent when the parent denomination held its annual conference at the church. Independent presidential candidate John Anderson ignored the conference of the Evangelical Free Church of America and the conference ignored him.

The congressman holds views on abortion and gay rights that are unacceptable to many in the conservative denomination and was rebuked for them earlier this year by the denomination's official journal.

The only action taken by the conference that could be construed as referring to Mr. Anderson or the presidential campaign was a resolution urging Free Church members to "become involved in the political process," to pray for leaders and "to express concern when biblical precepts and political policies are in conflict." Another resolution affirmed "the infinite value of human life, created in the image of God, whether it be the unborn child, the handicapped or the aged."

Mississippi Work Teams Complete Third Summer Assisting California Churches

(Continued from page 1)

Owen Christian of the First Southern Baptist Church in Winton remarked that their excellent experience with the work teams hinged primarily on the fact that the church had made the necessary construction and spiritual preparations.

Leadership of several of the California churches expressed their gratitude for the teams' dedication and commitment to the mission projects. Sam Phalen, chairman of the building committee at the Ramona Southern Baptist Church remarked, "When people do anything like that so unselfishly like they do it, it has to affect the people that they are around."

Jack Isbell, pastor of the Temple Baptist Church at Fairfield, also commented on the impression the teams made. "The people from Mississippi have just really given our people a boost, have given them excitement and we just praise the Lord for everything that has happened in our church," he stated.

Another statement made by James Forrest, director of missions of the Long Beach Harbor Baptist Association was, "It was a great boost for the Korean congregation. It was a very wonderful gesture and a considerable savings to the Korean church, because money is of essence as related to the high cost of property and buildings here."

The savings Forrest mentioned amounted to over $15,000. This was attributed to the renovation work performed by the Washington Association work team.

A sense of accomplishment in the alloted time, impressed the members of the Ramona Southern Baptist Church, Sam Phalen said. Also impressive were the testimonies and sharing with church members. Team members at the church worked on the finishing stages of framing, roofing, and electrical wiring.

The First Southern Baptist Church of Winton was sent two work teams. The first team, a spokesman from the church commented, helped the church prepare for the second. The second installed air conditioning ducts, prepared the foundation for the concrete, and put in electrical wiring.

Women at the Temple Baptist Church in Fairfield helped local church members with Vacation Bible School and reached over 160 youths. A spokesman for the church said that the work was not only an enormous construction effort but also a revitalizing spiritual experience.

Door-to-door evangelism, lay renewals, and revival services were a part of the team's involvement at the Pacific Avenue Church of San Leandro. Mississippi team members were taken back at first by the less than friendly response from non-Christians but persisted and carried on a successful evangelism program. They also installed lighting, constructed walls, and built various other projects.

Mississippi lay persons, pastors, and directors of missions, agreed that not only did they give of their services but they also received a blessing and learning experience.

Roy Raddin commented, "We felt that our group was a blessing to the Korean people but all of us felt that we received the greatest blessing from them."

Harry Barnes, pastor of the Macedonia Church in Brookhaven, spoke for several members of the Lincoln County and Calhoun Associational work teams. Barnes said, "Our men were impressed with the personal, individual involvement of the people particularly in prayer meeting."

At the end of the mission project both the California and the Mississippi Southern Baptists saw the program as a mission outreach that seemed to outline a completely new concept for an outreach program.

Church Follow-Up Yields Ongoing Mission Work

By Anne McWilliams

Once upon a time — June, 1980 — some young people from First Baptist Church of Corinth, Miss., decided that they wanted to undertake a mission project in their own state. Before going to Alabama and Georgia for "fellowship and choral sounds," they stopped in Jackson County on the Gulf Coast to lead three Backyard Bible Clubs. They and Conrad Howell, music/youth director, saw 75 children enrolled in the three clubs, not including "children who dropped in on many occasions."

At the Warner Homes housing project, 60 children participated. The Corinthians listened as children recited memory verses; they watched one girl cry with joy because she was given her first Bible for being chosen Star Student on Thursday; they waved goodbye to the kids who waved to them as they left each day. But this was not the end of the story.

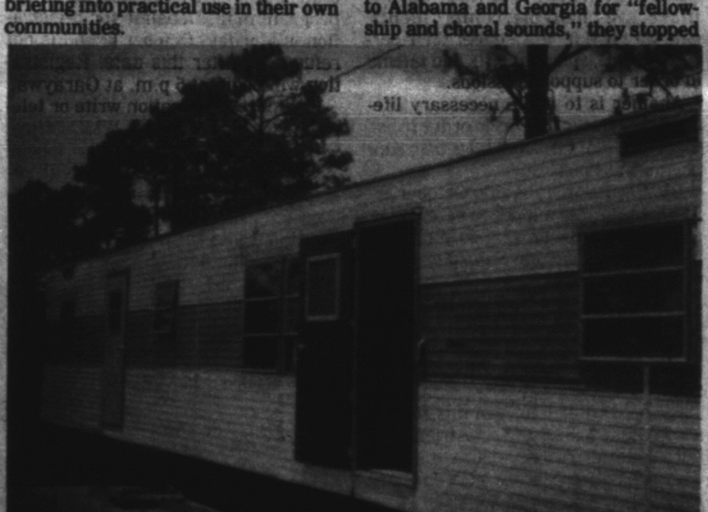
Arlington Heights Church of Pascagoula led another Vacation Bible School at the Warner Homes housing project July 28-Aug. 1. This time 50 enrolled, even though the school was held outdoors in front of the homes in sizzling temperatures with no shade, not even a tree, 8:30 to 11 a.m. Brochures had been distributed to all the homes to advertise the Bible school.

Though those children may have few worldly goods, they are rich in family love. At refreshment time one boy stuck a homemade cookie in his pocket "to take to my little brother."

When Bible school was over, two Arlington Heights women went, on their own, to start a Bible study at the housing project, on a continuing weekly basis. "We hope to organize a Big A Club there," said Howard Taylor, Arlington Heights pastor, "for weekday Bible study for adults."

The two women, Mrs. Liz Lee and Mrs. Margie Biglane, were not only interested in the families' spiritual needs, but in their physical needs also. They bought shoes for two boys in one family. For the older boy, they got size 9 shoes — but had to swap them, because he wears a size 11. They have enlisted the aid of the church. Already one Sunday School class is buying jeans for all the children, and grandchildren, of one family.

Several old women on the way to the Senior Adult Nutrition Center saw the VBS in progress and wanted Arlington Heights to have something for the senior citizens too. Consequently



Chapel At Isle Of Pines

Isle of Pines is a mobile home park in Jackson County, where a mobile chapel belonging to the Mississippi Baptist Convention Board is located. Jackson Association leaders have expressed the hope that a mission can be started there, as well as in five or six other mobile home parks and low rent housing areas in that county. First Church, Gautier, held a Vacation Bible School at Isle of Pines this summer, with 35 attending.

Also Bible study groups were provided at Warner Homes, Old Mobile, by First Church, Corinth, 60 present; Bayou Cassotte Homes, Martin Street, First, Corinth, leading, 30 taking part; and at Peters St., led by East Moss Point with 50 enrolled. First, Gautier also conducted a backyard Bible club at Highland Apartments with a high attendance of 18. The youth of Wade led a club at the Old Fort Village Mobile home park. These were only a few of the many backyard Bible studies held on the Coast this summer.

From The Executive Secretary

To Fire Up Preacher, Just Stoke The Furnace

Commitment

(Continued from page 1)

causes, should be very personal to each Baptist. The 1980 Margaret Lac-

Agency Chiefs Will Speak At Student Convention

The 1980 Mississippi Baptist Student Union Convention Sept. 26-28 at First Church, Starkville, will feature two Southern Baptist executives, Bible studies, and speciality conferences.

The two agency chiefs are Landrum Leavell, president of New Orleans Seminary, and Keith Parks, president of the Foreign Mission Board. Both will speak on Saturday, and Leavell will bring the Sunday morning message.

Bible studies will be led each session of the weekend by Doug Ezell, former associate professor of Christian ethics at Southwestern Seminary, now doing pastoral counseling in the Fort Worth, Tex., area.

Other messages will be brought by Marge Caldwell, a professional charm and modeling teacher from Houston, Tex., and by David Hazelwood, on the staff of National Student Ministries in Nashville.

The music leader for the convention will be Wayne Watson, musician from Baton Rouge, La. A special feature this year will be a magic show by Lou Leventhall, a student at Arkansas State University.

A business session will include presentation of the 1981 student missions program including adoption of a budget.

Parks

Leavell

Watson

Ezell

Hazelwood

Caldwell

Much of the training in special sessions will relate directly to Outreach 80, the nationwide campus evangelistic program beginning this fall.

The Saturday morning conferences include: one on witnessing to campus sub-groups such as athletes, sororities and fraternities, commuters, internationals, blacks, and religious cults. Mark Johnson assistant baseball coach at Mississippi State will speak on athletes; Marge Caldwell on Greeks, David Hazelwood on commuters, Nancy Aulds, BSU director at Mississippi University for Women and Filip Suminto, international student at State will speak on internationals, Dick Brogan, president of Mississippi Baptist Seminary will speak on blacks, and Elwyn Wilkinson, pastor of Perkinston Church will speak on religious cults.

Lynn Hawkins, BSU director at Louisiana Tech, will lead a Share Seminar overview. Allen Hill, foreign missionary student worker in the Philippines, will speak on beginning and leading evangelistic Bible studies. Bill Kirkpatrick, BSU director of Pearl River Junior College, will speak on follow-up with new Christians. Landrum Leavell will explain "What do I say?" (in witnessing.) Wayne Watson will talk about developing effective revival teams. Joe Cobb, BSU director at Northeast Junior College, will speak on the role of prayer in evangelism. Lou Leventhal will speak on life style evangelism. And Bill Causey, pastor of Parkway Church, Jackson, and president of the Mississippi Baptist Convention, will speak on the biblical basis for evangelism.

Saturday afternoon sessions include MANNA projects with Allen Hill; "Spiritual gifts" with James Richardson, pastor of First Church, Leland; "Temple conditioning" with Mary Futrell, dietitian at State; Christian social outreach with Keith Tonkel, pastor of Wells Memorial and St. Johns United Methodist Churches in Jackson; and conflict management with Sibyl Warren, Yazoo City homemaker.

Dead Man's Father Has No Animosity Toward Killers

SALT LAKE CITY (BP) — "I loved my son too much to hate anybody for hurting him" Theodore Fields said.

Fields, pastor of New Pilgrim Baptist Church in Salt Lake City, spoke just before funeral services were held for his son, Ted, 20, who was gunned down by a sniper as he jogged near Liberty Park late Aug. 20.

The younger Fields and a friend, David Martin III, 18, were killed in the fusillade of high-powered rifle shots as they and two young women jogged across a brightly lit intersection.

Both young Fields and Martin were members of the 200-member black Baptist congregation affiliated with the Utah-Idaho Southern Baptist Convention.

"No one knows any reason for it," pastor Fields said. "No one knows why anyone would want to hurt Ted or David."

Salt Lake City police are seeking the person who fired six shots at the pair from a field near the intersection. The firm for which both young men worked, Northwest Pipeline Corp., posted a $25,000 reward for information leading to the arrest and conviction of the assailant. The Salt Lake City Tribune also posted a $10,000 reward.

"The police don't have any real leads," the elder Fields said.

Salt Lake City newspapers speculated the sniper "knew who he wanted to kill," and indicated the slayings were "not the work of a random psychopath."

Heart Attack Takes Foundation VP

J. W. Barfield, of Jackson, vice-president of the Mississippi Baptist Foundation Board of Directors, died Monday evening following a heart attack.

Barfield

Barfield had served on the Foundation board for 10 years. He had served as president and as a member of the executive committee of the board.

He was a deacon in Parkway Baptist Church, Jackson. He was owner of the Barfield Hardware Company in Jackson.

Barfield is survived by his wife and two sons.

Phoenix Church Will Teach

North Phoenix Baptist Church, Phoenix, Ariz., will conduct a Church Growth Seminar September 14-17, 1980 with the theme "Commitment to Consistency."

The program includes a seminar on preaching reaching ministries followed by workshops on Planning Public Worship Services; TV-Radio Ministry; Music in the Worship Services; and Outreach Visitation. Another Seminar covers Teaching/Discipling Ministries followed by workshops on Bible study; Christian training; youth programs; children's music; bell choirs; instrumental training; and encourager/survival program.

The seminar on service/counseling ministries will be followed by workshops on deacon family ministries; counseling at the altar; food services; recreation programs; and singles ministry. The final seminar will be entitled staff relationship/administration ministries and will be followed by workshops on budget; staff and program coordination; financial programs and church membership records.

BYW Retreat Theme: "Making Bold Choices"

The Baptist Young Women Retreat, October 10-11, at Garaywa will have as its theme, "Making Bold Choices."

Young women from across the state will be challenged in several ways to make life-changing commitments. One way will be to discover their personal worth, spiritual gifts and talents in order to support missions.

Another is to make necessary life-changing commitments in order to use their spiritual gifts and talents in support of missions.

BYW will come Friday, October 10, at 6:30 p.m. for supper. The evening program will begin at 7:30 p.m. The retreat will conclude Saturday afternoon at 2:30 p.m.

Each BYW should bring sheets (single bed), blanket, or sleeping bag, pillow case, *Contempo,* Bible and a notebook. Pillows are furnished by Camp Garaywa.

Rachel DuBard, foreign missionary associate to Liberia, West Africa, will tell about her assignment as a secondary education teacher in Monrovia, Liberia.

Rachel teaches business courses at Ricks Institute and before going to Liberia in 1973, she taught in Grenada and Carrollton, her hometown.

Young women will be offered Bible study centered around 'Designs of Discipleship.' The new spiritual development book for BYW, *Surprise! Gifts for You,* will be introduced at the Retreat.

Special conferences on 'how to': have a better BYW meeting using *Contempo;* planning Mission Action projects; involve each BYW in support missions by praying and giving.

Young women married or single are urged to attend, as are new members of Baptist Young Women, or young women interested in forming a BYW organization.

The weekend cost is $12. This includes meals, room, insurance and programming. Deadline for registration is Monday, October 6, and is not refundable after this date. Registration will begin at 5 p.m. at Garaywa.

For more information write or telephone, Marilyn Hopkins, WMU Office, Box 530, Jackson, Miss. 39205, phone 354-3704. Information needed with registration: church name; number attending; amount enclosed; person sending reservation with address, telephone number (office and home).

Presidential Aide Tried To Dissuade

WASHINGTON (BP)—Bob Maddox, an aide to President Carter, said he attempted "Baptist to Baptist" to dissuade Bailey Smith, president of the Southern Baptist Convention, from attending a religious-political meeting in Dallas.

Maddox commented in response to national stories in which Smith told of attempts by Maddox to talk him out of going to the National Affairs Briefing, a meeting sponsored by The Roundtable, a conservative group.

"The bottom line is that when I heard he was going to address the meeting, I called him and said, 'Friend, I hate to see you go to that meeting. They (the organizers) will put you in a position where you don't want to be,' " Maddox told Baptist Press.

Smith recalled Maddox named some leaders of the briefing and quoted the aide as saying: "You don't want to get involved with those men." The SBC president said he responded: "Bob, you just named some of my best friends."

Among the names Smith said Maddox mentioned were Southern Baptist evangelist James Robison of Hurst, a vice president of The Roundtable, and Adrian Rogers, pastor of Bellevue Baptist Church in Memphis and the man Smith succeeded at the helm of the 13.4 million-member SBC.

Smith said: "I told him (Maddox) that even if the White House didn't want me to go, I had a loyalty to James Robison and that I was not going to let anybody talk me out of a loyalty to my friends."

Maddox, former pastor of First Baptist Church in Calhoun, Ga., added: "The meeting (the National Affairs Briefing) came out about like I thought it would. It was a Ronald Reagan religious pep rally, and after I saw the list of speakers, I knew there would be no attempt to present a balanced view of national affairs."

Maddox emphasized that he spoke only to Smith "Baptist to Baptist." When asked if he spoke on behalf of the White House, the aide replied: "Heavens no. This was strictly on my own. The president would never interfere in something like this."

Smith, who said he is surprised by the attention the story is getting, said he attended the National Affairs Briefing as an attempt to "balance" his appearance a week earlier at the National Democratic Convention in New York City.

"As president of all Southern Baptists, which I promised to be, I felt I needed to be informed on all sides. And now, after my meeting with Carter in the White House and after a personal meeting with Reagan in Dallas, I feel I am informed and can answer questions intelligently," Smith said.

Automation Hits Koudougou

Students at the Rural Baptist Training Center in Koudougou, Upper Volta, try out a new "automatic" clothes washer made for them by Southern Baptist volunteers from Bothell (Wash.) Baptist Church. One of the volunteers, Darla Staub, observes as they demonstrate the wooden machine which runs on elbow grease instead of electricity. The seven-member team from Bothell was in Upper Volta for three momths: the men roofed a village church, built a dormitory and church building for the school and began constructing a wall around the school; and the women taught the children of missionaries and helped with sewing and health classes. (FMB photo).

Pastors Will Hear Stuart Arnold Lead Studies In Colossians

A statewide Mississippi Baptist pastors' retreat is set for Oct. 6-8 at Clinton's Camp Garaywa with Stuart Arnold as Bible teacher.

Arnold

Arnold, pastor of Citadel Square Baptist Church in Charleston, S. C., will lead studies in Colossians entitled "Preach a Jesus Beyond Compare."

Sessions begin at 10 a.m. on the 6th and conclude at 8 a.m. on the 8th.

The retreat, sponsored by the Church Administration - Pastoral Ministries department of the Mississippi Baptist Convention Board, will feature James Beasley as music leader. Beasley is minster of music and youth at First Church, Crystal Springs.

Skills development sessions include "effective planning," to be led by Bill Reed, minister of education/administration at First Church, West Monroe, La.; "a church on mission," led by Mack Jones, pastor of First Church, Ellisville; and "dynamic leadership," to be led by Brooks Faulkner, career guidance section supervisor at the Sunday School Board, Nashville.

Beasley and Clifton Perkins, director of the church-minister relations and annuity department of the MBCB, will jointly lead an Early Bird session, Oct. 8 at 7 a.m. (This will be preceded by coffee).

Registration for the retreat is necessary. Send registration information and $15 to Leon Emery, Box 530, Jackson, Miss., 39205. The $15 covers meals, lodging, and insurance.

Faulkner

Beasley

Jones

Reed

Birthday Prayer Calendar For MK Margaret Fund Students

Sept. 8—Patricia Henderson (Philippines), Mississippi College
Sept. 21—Mark Stamps (Nicaragua), Mississippi College
Sept. 22—Cynthia Phlegar (Thailand), Mississippi College

Watkins And Bowie Join Team Of BSU Directors

Kenneth E. Watkins and Billy Gene Bowie are two new Baptist Student Union directors, just elected by the Mississippi Baptist Convention Board.

Watkins

Watkins will direct the work at Mississippi State University. Bowie will direct at Northwest Mississippi Junior College.

Watkins is a native of Bremerton, Wash., and is a graduate of Canton High School, Delta State University, and Midwestern Seminary with a master of divinity degree.

He comes to Mississippi in October from the University of Arkansas where he has been associate BSU director since 1972. He served as interim director from 1977-79.

Watkins is married to the former Carol Dodd of Schlater, Miss. They have three children.

Bowie

Bowie, a native of Lambert, Miss., is minister of music and youth at Line Creek Baptist Church, Kentwood, La. He will begin work at Northwest in September.

Bowie is a graduate of Quitman County High School, Delta State University, and New Orleans Seminary with a master of religious education degree.

He has been working in a BSU internship at Southeast Louisiana University and was youth director at Hebron Baptist Church, Grenada in 1978.

He was a student summer missionary in California for two summers, 1975 and 1976.

Always hold your head up but be careful to keep your nose at a friendly level.

Mississippi Mission Volunteer To Direct Skyway Outreach

Meridian, Miss. native Rhonda Farrior will begin work this fall in evangelism and community outreach with John Probst of Skyway Baptist Church, 134th and Ocotillo, Glendale, Ariz.

Participating in Mission Service Corps, the Southern Baptist plan to field 5,000 mission volunteers around the world by 1982, Miss Farrior will develop a single adult ministry for Luke Air Force Base, form adult home Bible study groups and backyard Bible clubs for children, and work in the children's church at Skyway.

A 29-year-old graduate of Blue Mountain College and Southwestern Baptist Seminary, Miss Farrior will arrive in Glendale in early September.

Village Director's Daughter Dies

India Nunnery, 17, was killed Monday night on the Clinton-Raymond Road when the automobile she was driving failed to negotiate a curve. She was thrown from the vehicle and killed instantly, according to staffers at the Baptist Children's Village, where her father, Paul Nunnery, is executive director.

She was a student at Hinds Junior College.

A friend, Norma Gannon, of Clinton, was in the car, but was not injured seriously.

Services were set for Wednesday at Morrison Heights Baptist Church, Clinton, with burial at Hollandale Cemetery, Hollandale.

Beside her father and mother, she is survived by a brother, Nash; and two sisters, Mrs. Barbara Nettles of Clinton, and Mrs. Bessie Perry of Macon, Ga.

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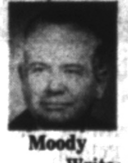
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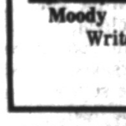
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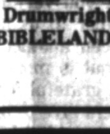
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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

State Missions Season of Prayer. . .

The giving and the praying

Indians in the Andes Mountains of South America are lost in untold numbers. We in Mississippi and all over the nation dig deep at Christmastime to provide funds with which to launch a ministry to those Indians.

Indians in the Southwestern United States are lost in numbers perhaps as great as those in the Andes. Each year at Easter we in Mississippi and all over the nation dig deep to provide funds with which to launch a ministry to those Indians.

Indians on the Gulf Coast of Mississippi are just as lost as Indians anywhere else in the world. The time has come to dig deep for the Margaret Lackey Offering for State Missions to help provide funds with which to launch a ministry to the Indians of Mississippi's Gulf Coast. That ministry will be a part of a $110,000 item in the state mission offering goal of $325,000.

The Indian work at Pascagoula will not get all of the $110,000 allocated for new missions, of course. The budgeted figure for that ministry is $15,000, the same as last year. The work was begun by Pastor Cloyd Harjo in July of last year in the Indian center in the city. The church is working toward having its own facilities.

Other funds from the New Missions item in the state missions offering budget will go for other work on the Gulf Coast, for work in the developing area north of Columbus, and for population centers in Madison County and Prentiss County.

The fact of the matter is that missions funds gathered for state missions efforts are spent in exactly the same way that funds gathered for the Lottie Moon and Annie Armstrong offerings are spent. They are missions dollars used in some way to reach lost people.

The $60,000 for Garaywa operations and the $20,000 for Garaywa improvements will be spent so that young people will hear and heed the call to missions service.

The $9,000 designated for pastoral aid will be spent so that some pastors will be free to witness on their fields of service rather than having to spend that time in other employment.

The $11,000 in the budget for church building aid will encourage those struggling churches striving to be lighthouses in their communities to point the way for the lost but having inadequate resources to provide an adequate meeting place.

The disaster task force has a $35,000 allocation in the budget, and its ministry is to everyone who has a need in a disaster situation. A sizeable percentage of the people it touches are lost.

Central Hills Baptist Retreat, with a $60,000 item, provides a setting where young men will be able to hear and understand the call of God to yield their lives to missions work and to begin preparations for it.

And a new missions work this year has a special $20,000 item in the Margaret Lackey Offering goal. It is the church-type mission that is to begin ministering at Parchman Prison in the near future. This ministry will be primarily for prison employees who have not been reached by other types of witnessing. There are 138 families who live on the prison grounds who are missed by other ministries. They will be provided all of the facets of regular church membership.

These are the financial aspects of this annual state missions endeavor. Of greater importance is the season of prayer for state mssions that will be Sept. 14-17. The theme for the state missions season of prayer for this year is "When Believers Pray, Life Changes in Mississippi." Surely this is so.

The finances are needed, for that is the only way to provide a ministry for the lost. Without the prayer, however, there will no ministry anyway. This condition is also the same in Mississippi as it is in the Andes Mountains of South America.

The giving needs to be sacrificial. The praying must be fervent and effectual.

Morality in politics . . .

How is this accomplished?

I am sure that I am pretty well in agreement with a great deal of the philosophy of the new "morality in politics" efforts that are going on all over the nation. I am surely in favor of morality in politics.

I am convinced also that those who are making these efforts have every right to do exactly what they are doing. And what they are doing may be the best way available to achieve the desired morality in politics. A lot of intelligent and reasonable people seem to think that it is.

I have at least two problems, however.

One is that the group seems to keep trading on the term, "born again." It keeps being thrown around as if those persons who cannot claim that for themselves are inherently unable to place themselves into moral positions in politics and as if those who would not eliminate from the moral scene those who could not claim to have been born again are "soft" on the adversary, whoever that might be. The general tone would suggest that the adversary, being of necessity on the other side of whatever issues the moral group is interested in, must be the devil. It might well be the devil, but I am not sure how we can know that for sure.

Now there is not one shred of doubt in my mind that I have been born again. I remember the occasion, and there is no question as to what took place. I am not convinced, however, that only those folks who can claim that experience are to be found on the side of morality. I feel there are people, perhaps many of them in politics, who have no religious persuasion but who nevertheless have become convinced that the best way of life is to follow a course characterized by morality. Thus it bothers me to some extent that a political action group would seek to sidestep these folks by inferring that only those with a religious conviction, actually only Christians, are able to serve effectively in places of political leadership.

It bothers me that a candidate addressing this group would vow to return moral values to politics if elected when he knows it would not be within his power to do so unless all of the other candidates who would be elected would have the same interest in a return to moral values.

The second problem that I have is that if I fail to agree with all of the positions on issues that hold the interest of this group, according to whoever made up the list of issues and made the decisions on what the positions would be, then I am to be classified as being on the other side of the fence politically. I cannot accept that. Even though we may not agree completely, I expect that I will continue to be more interested in the candidacy of the person who I feel has had a religious experience and who has continued to let his life be affected because of that experience. I will vote for him if I feel he can do the job as well as anyone.

I want our nation to have a moral character, and I would plead for those who would allow their lives to be directed by the principles established by Christ to become involved in politics. I want these people to be heard in political circles. Perhaps the best way to accomplish this is to have organizations of Christians exerting political pressure. Surely, however, we would not want to say to the candidates across the nation, "Join a Christian church or suffer politically."

There is no question but that our nation is suffering from a moral standpoint. It is true that nothing short of a return to the principles of Christ will make a change in our national character.

Should we try to accomplish this by witness and example, or can it be done best by coercion? We must admit that our witness and example have not amounted to much.

Whatever avenue of approach is utilized, there is no question but that the starting place is to be found in an attitude of humility and a condition of prayer. The prayer must be an effort to find the will of the Lord and must result in turning from wicked ways.

It would seem to be necessary for this to be done in a voluntary way and on an individual basis. These would not seem to be conditions that can be brought about by coercion.

Perhaps it is such an attitude of humility and prayer that meetings such as the one held in Dallas recently, the National Affairs Briefing, are trying to create.

If that is the case, however, it is easy to misunderstand the intent. These meetings would seem to want to make politics Christian while the better way might be to try to help the politicians to become Christian. The job is big and it is vitally urgent, whatever the approach.—DTM

Guest Opinion . . .

An open letter to churches

I was hurt to have to resign because of my great love for you. I was also hurt by the actions and attitudes of a few toward me. Much of that hurt is still present 10 months later, and I will probably bear the scars of what happened to me while I was your pastor for the rest of my life. It may be that I will not continue in the pastoral ministry although I feel (have always felt) a definite calling to be a pastor.

As you know, I have not yet been called to another church. The time which has passed has given me opportunity to gain further education and to recuperate more fully from the cancer which has attacked my body on and off for the last five years. I have also gained valuable life experiences from your perspective as I substituted regularly last school year. I have been out of work this summer.

While I served as your pastor, everything I did was for the welfare of the church. I thought I was a good pastor. Even when I made unpopular decisions, I tried to make right decisions.

I wonder why you never came to me in Christian love and talked reasonably and quietly with me about my shortcomings. You did come, but with anger and bitterness rather than love. You shouted and argued rather than talk, thus becoming an emotional "monkey on my back." You would have felt better; I would have improved; and the church would have benefitted if we had not been afraid to share our own private worlds with one another.

For those who wanted to see me leave and finally made my life so miserable I was forced to do so, I have only these words, "Ye thought evil against me; but God meant it unto good."

Now forgive me any real or imagined wrongs I may have committed against you, and pray for me as I seek to know God's Will about my next place of service.

The name of the author, who lives out of state, has been withheld at his request.

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Letters To The Editor

Boldness In Bolivia

Editor:

Thank you very much for sending your paper to us in Bolivia. I have never seen another state convention paper that is more mission-centered and am grateful for the support you and others give us on the field.

Having just finished our annual mission meeting and having received the news that we must hold all budget requests to an eight per cent increase, more or less, for next year, I found the cartoon in your March 13, 1980, issue on page 4 very interesting. With a 40 per cent inflation rate in Bolivia we will have to work with a limited budget in 1981, to say the least. All other countries were equally hard hit and many will be even more hampered in their mission efforts than we.

In light of this, I would like to share what one small church in Bolivia is doing for Home Missions here. Our special mission offering is August 31. As I write this letter, it is August 1, and we have received $600 in advance with the promise of another $600 by the 31st. That may not sound like much, but bear in mind that this gift has come from 27 people in one of the poorest countries of Latin America. This offering represents a truly great sacrifice, which cause me to wonder about my own willingness to sacrifice and that of my fellow Baptists in the United States.

We talk a lot about Bold Missions and Bold giving, but these people are doing it. I pray that churches large and small in Mississippi and other states will have this kind of boldness, this kind of willingness to sacrifice that others might share in God's saving grace in the person of Jesus.

William E. Davis
Associate secretary,
Evangelism and Mission Board,
Bolivian Baptist Convention

Appointed as Field Evangelist in 1978 by FMB to Bolivia.

Inerrancy Issue

Editor:

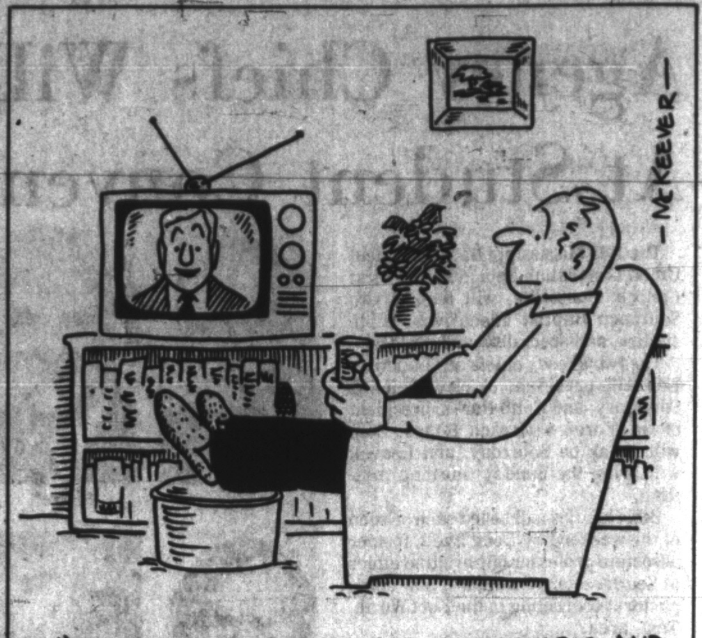
I have searched the state papers in vain for a report of the recent Gallup Poll, which discovered that 94 per cent of our Southern Baptist Pastors believe in the inerrancy of the scriptures. (**Christianity Today**, June 6, 1980, page 32). This is especially pertinent in light of the extensive interest in the inerrancy issue.

Much reporting, especially in the Baptist press and in the state papers, has implied that those who believe in an inerrant Bible represent a radical minority not really in the main-stream of Southern Baptist life. They are glibly referred to as the "ultraconservatives," the "inerrantists," the "fundamentalists," etc. Those reluctant to affirm inerrancy are kindly depicted as "moderates," suggesting this "middle of the road" position more nearly represents Southern Baptists as a whole.

Not only the Gallup Poll, but the recent St. Louis Convention surely proves the fallacy of this idea. The overwhelming first ballot victory of Bailey Smith (and that of Adrian Rogers in Houston) proves the deep commitment Southern Baptists have to doctrinal integrity! The theology of Bailey Smith, Adrian Rogers, W. A. Criswell, Homer Lindsey, Jerry Vines, Jimmy Draper, and Paige Patterson (all of them outspoken inerrantists) is not that of a radical, extreme minority! It is the theology of all of us — pastors and people, almost without exception (at least, according to Gallop, 94 out of 100 of us)!

Larry Lewis, Pastor
Tower Grove Baptist Church
St. Louis, Mo.

I would say that closer to 100 per cent of Southern Baptist pastors believe in inerrancy of the scriptures. The problem is that not nearly all of them agree as to a definition of inerrancy. Two I have talked to in the list presented have completely different views. The Baptist Record has continually said that almost every Southern Baptist believes in inerrancy according to his own definition and understanding. The results of the Gallop poll did not come to the Baptist Record. — Editor



"NOW SETTLE BACK, GET COMFORTABLE AND JOIN US FOR A SPIRITUAL EXTRAVAGANZA— WITH SOME OF RELIGION'S BIGGEST NAMES!"

Faces And Places

By Anne Washburn McWilliams

Claudette Colbert Harjo

"Our Father which art in heaven, hallowed be thy name . . . . thy kingdom come . . . . thine is the . . . glory forever. . . ." In any language, these are heart-stirring words, but never more sublime than in the Indian sign language illustrated by Claudette Harjo, a beautiful Creek woman. Her graceful, expressive hands bear witness to her own love of our Father. Because Indian languages are as varied as the tribes, the Indians developed sign language for inter-tribal communication. Thus, it leaps the language barrier and can speak to any one anywhere.

Claudette and her husband, Cloyd, a Creek-Seminole, have been serving as missionaries to the Indians in the Pascagoula area for a year now. Their work is supported by the state convention, the Jackson association, and the Home Mission Board; a portion of the state mission offering will go toward paying for a site for their future building (see story on p. 1.)

They spoke at the WMU convention last March; she displayed her collection of traditional Indian costumes. Among these was a Creek skirt, which she called a strip skirt because it is made of strips of cloth of different colors stitched together. Last week she showed me a manuscript that she has completed. "That took ten years' work," her husband told me. In the book are Creek hymns, the words in both Creek and English, the melody and phonetic spelling of each, plus an index. Surely a publisher somewhere is waiting for such a rare work of art!

Claudette's father, Joe Colbert, is a Baptist minister, pastor of the Tuskegee Indian Baptist Church at Eufaula, Okla. Thus, Claudette grew up in a Christian home and was baptized at Tuskegee. At a boarding school in Lawrence, Kansas, she met Cloyd Harjo, also a student. He did not become a Christian until ten years ago. His home town is Wewoka, Okla., which means Barking Water.

About four years ago Cloyd felt the call to preach, while he was working at the Seneca School. Afterward both he and his wife became active in evangelistic work, and in the work of the Indian association in Oklahoma, which is a statewide association. On Sundays they went to the Tuskegee Church and on many Saturdays to associational meetings, usually driving 400 to 500 miles on weekends. They often had opportunities to present special music. (The two of them sang a duet at the WMU convention in Laurel.) He was ordained by the Tuskegee Church in March, 1979.

The Harjos have two sons, Cloyd, Jr., 25, and Lincoln, 14, and two foster sons, Jesse and Manuel Lewis. Cloyd, Jr., who was ordained to preach by the Harmony Church, Joplin, Mo., is helping with the Pascagoula mission congregation as volunteer associate pastor. He and his wife, Laura, have two girls, Lauren Beth, 1½, and Rebecca, 7 months.

Claudette said that as a family they like to bowl together, and to fish, but they haven't done much of either in Mississippi, for they have been busy with their church work, loving and ministering to Indians who represent at least nine tribes.

Of a compassionate nature, she cares for the sick and counsels with the troubled. She opens her home at 3309 Detroit St., Pascagoula, for Bible studies and prepares refreshments there for church meetings. Recently she took a sick baby to the hospital late at night; other nights she has stayed all night at the hospital with church members or relatives of church members who were sick.

Last week she led in the organization of a WMU in her home, with four Indian women present. For more stories about the midnight oil she burns, see the story on page 1.

"All along the Lord has been preparing us for this mission ministry," she said. "We decided to pay all our bills, and stay free of debt, so for five years I did not buy a dress. We have learned that the Lord will give you what you need, when you need it. He takes care of us."

"Helloya" in Creek means "Alleluia!" What a wonderful Savior we have! — and how encouraging it is to know that people like Claudette and her family are showing they know Him by the way that they live.

"Our Father which art in heaven . . ."

". . . thy Kingdom come"

". . . forever"

Book Reviews

WRITE TO DISCOVER YOURSELF by Ruth Vaughn (Doubleday-Galilee, paper, 230 pp., $6.95) This is a how-to book on writing, but it is as engrossing as a novel, as stirring as a book of meditations, as uplifting as a book of poetry. The author formerly was a professor of creative writing in a university, but now is housebound because of illness. But as Eugenia Price says in the introduction, Ruth is not bound, but in spirit is behind the book—her spirit is winging, "freeing the bound spirits of all who read." Anyone interested in any kind of writing would profit from reading this. Miss Price added, "It is the most useful, gate-opening, mind-stirring piece I have ever read. I wish I had read it 35 years ago." Elise Maclay read it and asked, "When was the last time you read a how-to book so loving it made you weep?" Gladys Taber declared, "The only field of writing Dr. Vaughn does not include is how to write a laundry or grocery list." The book gives how-tos on writing diaries and journals, letters and meditations, stories and reminiscences, poems and verse. It begins with the admonition, "Whatever you do, or dream you can, begin it!"

Senior Adult Retreat

One hundred and eighty-one senior adults attended the Senior Adult Retreat at Gulfshore Aug. 18-22. Though senior adult honeymooners sometimes are present at such Gulfshore retreats, none were at this particular one.

Groups from various churches called themselves such names as JOY (just older youth), the BALL club (be active, live longer); SPEEDERS (over 55), and the XYZ club (extra years of zest — or as one of them suggested, "near the end.")

Kermit S. King, senior adult consultant and director of the state Church Training department, and Cortez Hutchinson, minister of education at First Church, Yazoo City, directed the program of Bible study, inspiration, and recreation.

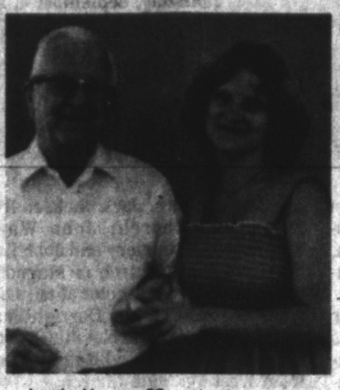
"What are your credentials as a Christian?" James Yates, Yazoo City pastor, asked on Wednesday evening. "You have a driver's license and other papers which identify you as a citizen. What identifies you as a Christian?" He answered this with two proofs Jesus gave: ". . . have love one for another," and "Bear much fruit . . ."

Other Bible study/worship leaders were David Grant of Jackson, Curtis Burge of Greenwood, and J. Roy McComb of Columbia.

Musicians were Ken Miller of Natchez, Irene Martin of Forest, and Charlotte Odom of Jackson. Clayton Jordan of Brookhaven directed the fellowship.

Guy and Lois Henderson, former missionaries to Korea and the Philippines, directed a study of "The Doctrine of Missions." Jane A. Stearns, professor of gerontology, graduate school of social work, USM, discussed "The Quality of Life During Our Later Years." Graham Hales of Hattiesburg talked about "Grey Hair and Green Thumbs." Ann Rushing of "The Market Basket," Jackson, gave hints on economizing in the grocery store.

W. B. Abel, former pastor at Noxapater, was surrounded by women in the dining room at Gulfshore, during Senior Adult Retreat. The one at the left is his wife. The other two are Corrine Guidry and Mae Moon from the Noxapater Church. Abel is pastor of the Union Ridge Church (Winston).



Jessie Hearn, 88, retired pastor, was the oldest person in attendance at the Senior Adult Retreat at Gulfshore Aug. 18-22. He was born in Texas, but in retirement is living at Yazoo City. Christi Hutcherson, right, "chaperone" from First Church, Winona, was perhaps the youngest at the conference. These two discovered that they used to know each other. He was her pastor in Columbus, N. C. when she was a little girl.

Annis Sultan, a widow from Winona, spent an afternoon by the pool reading. She said this was her first senior adult conference at Gulfshore and she thought it was great. Others went swimming or took a tour of Biloxi.

Clayton Jordan, family life minister at First, Brookhaven, directed the fellowship hour in the evenings.

The shortest, Bobbie Crawford of McComb, and the tallest, Tom Raggett, of Yazoo City, at the retreat caused a lot of hilarity when they stood side by side to play a game.

Senior adults from Louisiana came to the Senior Adult Retreat. Eight from Trinity Church, Lake Charles, traveled in a van with their activities director, Dan Flowers, whose parents live in Jackson and who was formerly on the staff of Woodland Hills Church. Pictured are Sue Shidler and Harriet Chavanne. Their roommate was Cleo Steckelbert, sister of the late C. J. Rushing and of Mrs. E. L. Douglas, Mississippians.

Pike Awards Scholarships

The Pike County Baptist Association Scholarship Committee has announced the award of two $100 scholarships for the 1980-81 school year.

According to James Barrentine, committee chairman, four such scholarships are available for award each year for students who are members of Pike County Baptist Association churches, who are committed to a full-time church related vocation and who are attending one of the four Baptist colleges in Mississippi. Two applications were made, and two awards have been announced.

Mike Parker, son of Mr. and Mrs. Walter W. Parker of McComb and Nathan Barrentine, son of Pastor and Mrs. James Barrentine of Osyka are the recipients of the $100 scholarship awards.

Parker, a member of South McComb Church, is preparing for the preaching ministry and is a second year student at Mississippi College.

Barrentine, a member of Mt. Zion Church, Osyka, is preparing for a ministry in church music and is a first year student at Clarke College.

These awards are made from budget funds of the Pike County Association annually. The Scholarship Committee is comprised of James Barrentine, chairman, of Mt. Zion Church, George Lansing of First Church, Magnolia, Mrs. Joe Ratcliff of North McComb Church, E. J. Bond of Silver Springs Church, Amos Parker of First Church, Summit, and Mrs. Ward Stokes of First Church, McComb.

Called upon to account for a bad report card, a fourth-grade boy explained to his father, "No wonder I seem stupid to the teacher —she's a college graduate!"

Holmes-Leflore Visit To Iowa Results In Fellowship Group

After training in door-to-door survey and personal witnessing, six volunteers traveled from Holmes and Leflore Associations to Onawa, Iowa, for a week of pioneer work.

The six, including Director of Missions M. C. Johnson, surveyed half the 3,300 population town which has no ongoing Southern Baptist work. The nearest Southern Baptist church is 30 miles away.

The group discovered 60 prospects and held two fellowship meetings with the prospects. A fellowship group was set to begin Aug. 24.

Johnson said that those who went "are so excited about the results that plans are being made now to have another trip next year.

The group had been invited to help by Richard Lamborn, director of missions in Western Iowa.

Cult Foes Reported To Have Klan Links

MIAMI (EP) — American Christians Against Cult Conspiracies (ACACC) was organized here in May and soon began receiving inquiries from parents who were worried about their children who had joined such groups as the Unification Church and the Hare Krishna movement. But the inquirers soon learned that the new group is just as concerned about the international Jewish "conspiracy" as it is with religious cults.

Joe Wallace, the construction worker founder and president of the ACACC, insists that "there is no relationship with the Ku Klux Klan." B. W. Robinson of Pensacola, the Exalted Cyclops of the Northwest Florida Region of the Invisible Realm of the Knights of the Ku Klux Klan, is listed as vice-president of the ACACC, but Mr. Wallace says, "Personally, I don't care what Barry does on the side. I'm willing to accept help from anyone."

Mr. Robinson, a Southern Baptist who operates a "convenience store" near Pensacola, says he is against violence and only uses it "when all else fails." He admits that he did threaten some of the cults in northwest Florida because nobody, no politicians, would do anything."

The Klan official estimates that between five and ten percent of the persons he has recruited for the ACACC are KKKers. Although he denies that he is anti-Semitic, he warns of ties between the "Jewish conspiracy" and the religious cults.

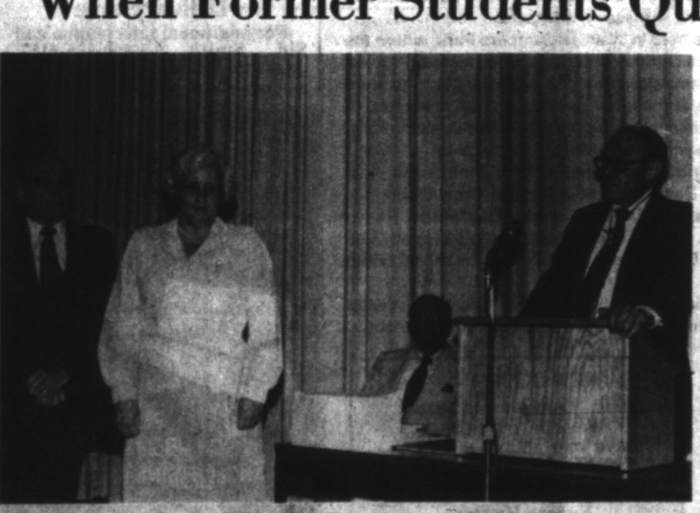
"More and more Jewish kids are joining the cults and the cults are starting to become very powerful," he says. "If the Jewish people take over all the cults, then, say they unite, then you've got problems on your hands." To demonstrate his impartiality, Mr. Robinson says he "would come down just as hard on a Catholic connected with a conspiracy." He considers the Second Vatican Council to have been a conspiracy, but insists that "the whole thing was backed by Jews."

Auto Thefts — "It has been estimated that one out of four stolen cars is taken so that it can be stripped and its parts re-sold illegally. New model cars, from 1978 to 1980, are first on the auto thief's 'hit list.' And, according to the National Automobile Theft Bureau, one of every 145 registered automobiles is stolen, with a theft occurring every 32 seconds. The total loss to the American public for 1979 was estimated to be close to $4 billion.

Two-thirds of auto thefts occur at night, with over one-half of the vehicles stolen from private residences, apartments or residential streets. Where sports models have always been a prime target of theft, the energy crisis has given new value to economy model cars. But there is also a rise in reported thefts of large gas guzzlers." — (AFL-CIO News, May 31, 1980)

Louie Farmer Retires

Greatest Reward For 34 Years As Baptist Student Director— "When Former Students Quote What I Said To Them 20 Years Ago"



The Mississippi Baptist Convention Board in its meeting last week recognized Louie Farmer, who retired Aug. 31. Left to right are Farmer, Mrs. Farmer, Brooks Wester, Hattiesburg, president of the board; and Earl Kelly, executive secretary-treasurer, Mississippi Baptist Convention Board.

By Anne McWilliams

"Let's Don't Just Talk About It — Let's Just Do It." That's what Louie Farmer has always told the students at University of Southern Mississippi —so the campus ministers had the sentence mounted and presented it to him as a retirement gift. Farmer retired Aug. 31, after 34 years as a BSU director — eight years at Clarke College and 26 at USM.

Recently, for the 34th consecutive year, he attended the student retreat at Ridgecrest Assembly.

On August 3, the USM — BSU Advisory Committee gave a reception in his honor, and presented to him a plaque with the message, "Bro. Louie Farmer Is BSU."

"Being a man of God, joyous in spirit and patient with God's children, faithful in all things.

"Serving the needs of students by giving wise counsel, spiritual strength, listening carefully and gently leading in ministry.

"Using your spiritual gifts for the building of Christ's kingdom in the hearts of people in need."

Earlier in the year the state department of Student Work gave a banquet for him. Love gifts have come to him through the Hattiesburg churches, from students, and others. A silver bowl from the university was presented by Aubrey Lucas, president.

The greatest reward for all his years of student work though, came not through tangible gifts. Farmer phrased it this way: "The biggest pay-off is when a former student repeats something to me that I told him or her 20 years ago!" This has happened to him time after time. Not just missionaries or other religious leaders, but also lawyers, doctors, teachers, and others all over the country, are constantly quoting to him something he said, that meant a lot to them. The number of lives influenced by his quiet counsel and Christian example would be uncountable.

When he moved to Southern in 1954, the school had 2900 students, about half of them Baptists. Now 10,000 are enrolled, with about 3500 Baptists.

"Students now are more creative, more mature, and have more initiative," he says, than they did in 1946 when he began work at Clarke "because of the different approaches of the church, and of education, I think. More students now have traveled widely, and television, too, has made a difference."

"I did not have a call to missions," he said, "but I put the inspiration and information before the students for them to go at it." As a result, USM has always made a good showing in the list of summer BSU missionaries. Where most schools cannot report more than ten missionary journeymen to date, the 12th USM grade journeyman went out this year.

Farmer himself was a summer missionary in 1967. Slated to go to Israel, he studied Hebrew, but the Six-Day War cancelled those plans and he went to Puerto Rico instead.

How did he get into student work in the beginning? "I backed into it," he said, and then went on to give an explanation in depth.

Four generations of his family — his mother's and father's people — the Fergusons and the Farmers — were members of the White Settlement Baptist Church, Tarrant County, Texas. But his parents had bought a cattle ranch-dairy farm near Weatherford, and Louie Henry Farmer, Jr. was born there Aug. 12, 1913, and grew up going to a small rural church near there. He was baptized in a cattle trough at age 12. His dad, a deacon, and his mother, a Sunday School teacher, believed in "all the family going to all the church services."

"I didn't know any BSU directors or foreign missionaries, but I knew preacher boys from Southwestern and Baylor. As a result, when God called me, I thought he was calling me to preach, and I surrendered for the ministry and was ordained. God knew, though, what He really had in mind for me. With every step I took, He was preparing me for student work."

Weatherford Junior College had no BSU, but Farmer traveled all around north Texas, with the Methodist Student Movement group presenting a play, and got experience in church drama. At Baylor he majored in Bible and Greek, and was active in BSU. Then at Southwestern he earned two degrees, Th.M. and M.R.E. Still no church called him as pastor. He thought the M.R.E. degree might lead to a job as education director, but it did not.

Two Texas churches he served as associate pastor — First, Weatherford, and First, Orange. He didn't get to preach much, but these posts involved him in work with young people, and prepared him for working with ministerial students at Clarke.

Because of his Bible and Greek majors, he decided he would go to North Texas State, take some education courses; maybe he could get a job as a teacher.

While Farmer was still at Orange, L. E. Green, then president of Clarke, preached in a revival at North Orange; he told Farmer he needed an English teacher. The young man applied for the job, but didn't have enough English credits to get it. However, Clarke College needed a student director, too, and would be glad to have him for that.

Later, three pastors in Hattiesburg, from Main Street, Temple, and First Church, formed the committee that asked him to move to USM.

At North Texas State he met Mildred Melton, whom he married. He saw her first at a Training Union monthly business meeting; she was singing a solo. Immediately he thought, "She's for me." Courting her was not easy, for he would have to get up early on Saturdays, milk 175 cows for his father, and then drive 138 miles one way to see her.

He and Mildred had one daughter, Reva (Mrs. Gerald Daniel of Clinton).

In 1973 Mildred died, and for most of four years he lived alone.

Students and former students played matchmakers and introduced him to a Laurel widow, Etta Lee Everett Moody, a dietitian and cafeteria supervisor for 13 schools. They were married in West Laurel Baptist Church, Dec. 4, 1976. The next day they left for a honeymoon in Iran, where one of her daughters lived. (Her five children and 10 grandchildren added to his one daughter and two grandchildren gave them half a dozen children and a dozen grandchildren.)

Travel has been very much a part of his life. He led student tour groups to the Baptist Youth Conference in Stockholm, 1949; the Baptist World Alliance, London, 1955; and to Baptist Youth Congresses in Toronto, 1958, and Beirut, 1963. Now, however, he declared, "I'm ready to stay home a while!"

"Life is a series of changes," he said. "I am not going to cry when I retire!" And he thinks he will never be bored. He is looking forward to the next phase of his life. His photography workshop is one place he'll be; he hopes to put together, now that he has time, a professional slide show for BSU use. He will work in his back yard vegetable garden (students gave him a huge wheelbarrow to help out there).

Whatever he decides to do, he'll probably not just talk about it — but he'll just do it!

Louie and Etta Lee Farmer sit at their kitchen table at 100 Westover Drive, Hattiesburg, and make plans for the fall.

Baptist Work Continues Despite Surinam Coup

PARAMARIBO, Surinam (BP) — A 7 p.m. to 4 a.m. curfew may interfere with evening church services, but otherwise the work of Southern Baptist missionaries in Surinam is unaffected following a military coup here, according to missionary Fred E. Day.

According to reports, the bloodless coup Aug. 14 followed dissatisfaction with the results of an earlier military coup in February.

Day, chairman of the Southern Baptist mission in the country, said missionaries are safe and able to move openly and safely during the day.

He noted, however, that for a time the country is considered in a state of emergency. The constitution has been suspended, and the borders are closed, although foreigners may leave.

Day added no gatherings are allowed without permission, except for churches and temples, and not more than two people should talk to each other in the street. He said the coup "is in no way an anti-American action."

Southern Baptists have nine missionaries under appointment to Surinam, a Southern Baptist mission field since 1971. They include Fred and Janice Day, from Louisiana and Alabama; James and Zelma Foster from Mississippi; Minnie Gaston from California; and Leo and Margaret Waldrop from Texas and Oregon. Harold and Martha Lewis, from Indiana and South Carolina, are on furlough in South Carolina.

Pike County Men Build Church Near Redwoods

Two work teams of 20 persons from Pike County Association churches assisted the Westhaven Baptist Church, Trinidad, Calif. during July and August.

Their project with Westhaven, in far northern Calif. where the redwoods meet the Pacific Ocean, was the expansion of the auditorium and the renovation and expansion of the education facilities. As a result, the church now has meeting space for each age group, and the space for worship was doubled. The congregation is in an area of around 4,000 with a resident membership of 30.

Donnie Williams, pastor at Westhaven, said, "The work gave our church a new spirit and outlook on our future. Our people did not know there were 20 people willing to travel 2,400 miles at their own expense to help us with a project we were not able to do alone. The community in general cannot comprehend this kind of concern for a sister church so far away from their home in Mississippi."

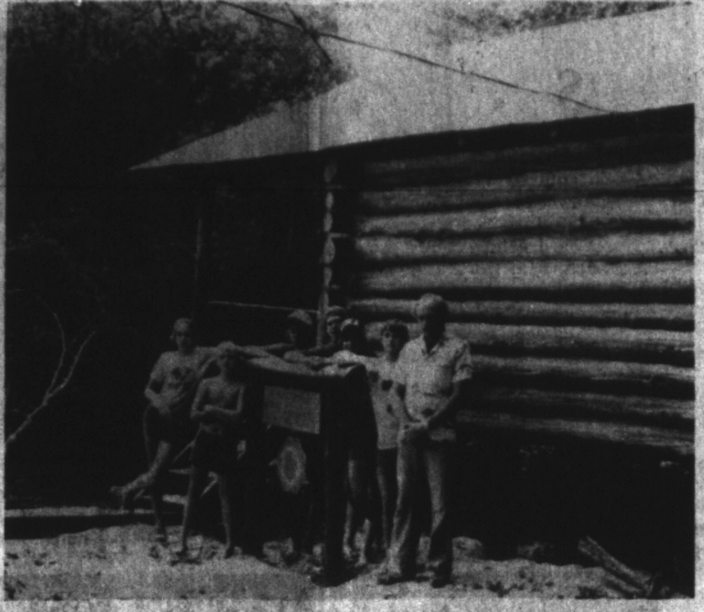
The work teams included Joe Ratcliff, Bill Pickens, James Gould, Brian Price and Mr. and Mrs. Ronnie Wilkinson from North McComb Church; Mr. and Mrs. James Earl White, Mark White, Jason Dunaway, and Mr. and Mrs. Jack Jackson from Friendship Church; John Wayne Simmons, Ed Nunnery and John Lowrey from First Church of Magnolia; Glen T. Williams, director of missions, from Central Church; Darrell Chunn and L. W. Deer from Navilla Church; and Floyd Johnson and Eugene Deere from West McComb Church.

Additionally, 14 churches in the Pike Association gave $3,500 toward the purchase of materials. The balance of the cost was financed through a loan from the Home Mission Board.

Most members of the work teams flew to San Francisco and were transported by automobile almost 300 miles to the church site. Various churches in the North Coast Baptist Association cooperated and assisted with transportation and other phases of the project. Members of the small congregation opened their homes to house and provide hospitality. Meals were prepared by women of the church and served at the work site.

"Most members of the work team did not realize that such needs existed here in our own homeland were challenged greatly by the needs that exist in that area," said Glen Williams. "They are ready to do it again as the opportunity presents the need."

Pike County team builds in California.



SOME OF THE main workers on the Royal Ambassadors building at New Hope Baptist Church were, left to right, Terry Walton, Kyle Pittman, Tracy Stringer, Kevin Pittman, Sedgie Stringer, Daniel Vernier and Jerrell Pounds, leader. The building will be used by the RA's and other groups.

New Hope Dedicates Cabin Built By Royal Ambassadors

Dedication services for the Royal Ambassadors Log Cabin at New Hope Church, Foxworth, were held recently with approximately 45 people in attendance.

Bobby Walton, pastor, led the services at the building which is located on Ten Mile Creek.

Work on the cabin was begun in October, 1979, under the direction and supervision of the RA Leader, Jerrel Pounds.

Trees to be cut for the logs in the cabin were donated by various individuals and several businesses made contributions. The boys and their leader worked nearly every Saturday despite rain and subzero temperature on some days.

Early spring brought some help from the Acteen Girls.

The cabin is situated on the creek at the edge of the church grounds and a swimming hole has been dug by a Van Parkman drag line, making it deep enough for diving and dropping from a swinging vine.

The cabin will be used for Royal Ambassador activities and other church meetings.

Natchez Woman Teaches Navajo Children

Mrs. Cyndie Morris taught Bible school to the children at her home church of Cloverdale during the first week of her vacation in June, and her second vacation week in August was spent teaching in New Mexico. In the latter she taught Bible school from 9 to 12 a.m. to Navajo children at Gallup.

In the afternoons she and her father, W. W. Maxie, Jr., worked with missionaries W. C. Buie and his wife, Jean Wyatt Buie, witnessing to the Indian people and visiting with them in their homes on the reservation.

Mrs. Morris also participated with a group of teenagers from the Life Line Baptist Church of Little Rock, Ark. in a revival conducted at the mission in Gallup.

She took pictures, both still and movies, and made tapes of the various activities and songs in both English and Indian dialect.

Mrs. Morris delivered to the Indians numerous first aid articles given by the Baptist Young Women of the Cloverdale Baptist Church, and money from the Cloverdale Vacation Bible School and the WMU to be used in buying Bibles for the Indian people printed in their own language. She and her father have pledged to raise at least $150 to be sent to the Buies for the purchase of additional Indian Bibles.

The Buies are from Natchez, but have been working at the Indian Mission in Gallup for a number of years. Mrs. Buie stated that Mrs. Morris and her father were the first people to come work with them from Natchez, or from anywhere in Mississippi.

At the age of sixteen we think of fortunes, and at sixty of pensions.

Some folks turn their tongues on and leave them running.

Homecomings

Braxton Church will observe homecoming on Sunday, Sept. 14. Services will begin at 11 o'clock. Guest speaker will be Wayne Miley, son of a former pastor, Wesley Miley.

Lunch will be served in the activities building, followed by a period of fellowship.

Homecoming at Sandersville Church, Sandersville, Jones Association, will be Sunday, Sept. 21.

Guest preacher for the morning service will be Bill Hickson, associate pastor and education director, of the Maplewood, First Church, Sulphur, La. Hickson is a native of Sandersville.

The church will serve dinner on the ground. Bruce Jolly is pastor.

Quitman Youths Witness At Texas Resort

Twenty-two young people from Quitman's First Baptist Church traveled to Cypress Springs, Tex., on July 26, returning August 2, for the purpose of serving in resort ministries.

Camping at Cypress Springs Marina, these young Christians participated in activities planned by John Kramer of FBC and Joe Bass of Texas Southern Baptists. Bass, a pastor and teacher, is currently serving as resort ministries, director in that area.

Each morning, the groups conducted backyard Bible studies in two parks and two residential areas. They also made personal witnessing contacts.

Sunday morning's worship service was held in Walleye Campers Park, where the youth visited throughout the park to invite campers to attend. Each evening similar activities allowed the puppeteers and members of the choral ensemble to witness through music and personal testimonies at these places and at local churches.

After prayer, sharing, and preparation time following the Bible studies each morning, time in afternoons was allowed for swimming, skiing, and napping.

The choral ensemble members are Melinda Dabbs, Angie Brown, Cindy Cash, Julie Blair, Mary Cash, Christy Smith, Robert Davis, Mike Hennington, Drew Goodman, and Andrew Smith. Puppeteers are Richard Davis, Dana Parker, Todd Owen, Randy Neely, Robert Slay, and Wayne McCraw. Other young missionaries included Gina Smith, Carole Donald, Martha Shirley, Dana Bonney, Kerry Goodman and Beth Wuertz.

Chaperones, in addition to FBC associate pastor Kramer and accompanist Cissi Majure, were Shirley McCraw, Austin Smith, and W. C. and Grady Pearl Dansby.

Missionary News

Richard and Martha Beal, missionaries to Venezuela, may be addressed at Apartado 663, San Cristobal, Venezuela 5001A. She was born in Laurel, and lived in Natchez. They were appointed in 1978.

Robert Doyle, son of Mr. and Mrs. Lonnie A. Doyle Jr., missionaries to Brazil, married Eva June Cheatham on August 2 in Quitaque, Texas. His parents may be addressed at Caixa 226, 69000 Manaus AM, Brazil. Missionary Doyle was born in Clinton, Miss.

Mary Alice Ditsworth, missionary to Indonesia, has arrived in the States for furlough (address: 4610 Orchard Rd., Pascagoula, Miss. 39567). She was born in Lucedale and grew up in Pascagoula.

Douglas L. Kellum, missionary to Thailand, has arrived on the field to begin his first term of service (address: Box 3, Chanthaburi, Thailand). A native of Mississippi, he was born in Clarksdale and grew up in Tutwiler. Before he was appointed by the Foreign Mission Board in July 1980, he was a volunteer refugee worker for the FMB.

Hugh Redmon, son of **Donald and Jo Redmon**, missionaries to Costa Rica, married Deborah Pinkston, daughter of Edwin and Greta Pinkston, missionaries to the Ivory Coast, on August 2 in Arkadelphia, Ark. Mrs. Donald Redmon is the former Jo Eubanks of Pontotoc County, Miss. The Redmons may be addressed at Apartado 322, San Pedro Montes de Oca, San Jose, Costa Rica. The Pinkstons may be addressed at BP 1424, Daloa, Ivory Coast.

Parkes and Martha Ellen Marler, missionaries to Guam, have arrived in the States (address: Rt. 4, Forest, Miss. 39074). They are natives of Harperville, Miss.

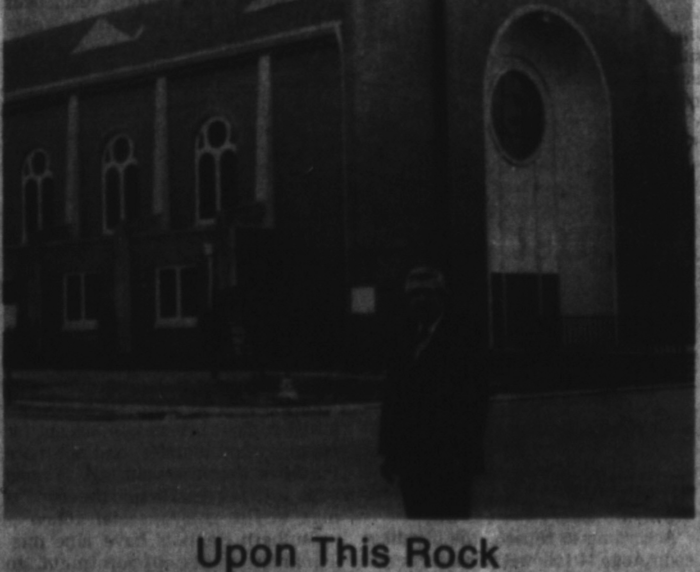
James and Zelma Foster, missionaries to Surinam, may be addressed at Postbus 1907, Paramaribo Zuid, Surinam. They are natives of Mississippi. He was born in Jackson. The former Zelma Van Osdol, she was born in Montrose and grew up in Pascagoula. Appointed by the Foreign Mission Board in 1947, they served in the Philippines until they resigned in July 1979. They were reappointed missionaries to Surinam in November 1979.

Errol and Mary Simmons, missionaries to Spain, have completed furlough and returned to the field (address: Apartado 51, San Sebastian De Los Reyes (Madrid) Spain). She was born in Jones County and grew up near Laurel.

Douglas and Paula Ann Simrell, missionaries to Ivory Coast, have arrived in the States for furlough (address: 1641 Wood Trail, Mobile, Ala. 36613). She was born in Verona, Miss.

Those who live in a worry invite death in a hurry.

Friendless indeed is the man who has friends only because he has money.



Upon This Rock

Under the leadership of pastor Ed Gandy, the membership of First Church, Kosciusko, pledged $350,000 toward the cost of building a new addition to the church building.

Ray Mickell was director of the campaign. Charles England was in charge of special gifts and Ray Rutledge served as canvass director. Warren Ferguson was promotion director, Linda Sullivan served as building banquet director, Ina Rigby was report snack director, and Ray Everitt was follow-up director.

John Alexander of the state Stewardship staff was consultant.

Revival Dates

Grace Church (Jones): Sept. 7-12; Mac Parker, pastor, bringing Sunday morning message; Lester Hawkins of Monroe, La., evangelist; nightly at 7; Eddie Parker of Runnelstown, singer; Sunday, Sept. 7, dedication day, with dinner on the grounds, and an afternoon of singing featuring the Searchers Quartet of Sharon, and dedication service at 2 p.m.

Cary (Sharkey): Sept. 7-12; Lee Hudson, pastor of Temple Church (Jackson Assoc.), evangelist; Tommy Howard, minister of music and education at First Church, Leland, music evangelist; Sunday evening service at 7; weekday services at 12 noon and 7:30 p.m.; lunch to be served at the noon services; Billy J. McDaniel, pastor.

Washington County Men Boys Hear Johnson At Fish Fry

The Washington County Association's Brotherhood Men and Boys' Rally was held Tuesday, Aug. 5. The meal was a fish fry, handled by William Canoy, with Bob Fulmer and A. P. Williams assisting. Eighteen out of the 20 churches were represented. Nine pastors were among the 177 present.

The program was presented by B. M. Oglesby, Brotherhood director, and Roy D. Raddin, director of missions, with Gregg Bennett in charge of the music.

Paul Harrell, state Brotherhood director, gave certificates to all participants in a recent California mission trip.

The featured speaker, Wallace Johnson, from Memphis, Tenn., was introduced by Paul Watson, Sr. Johnson presented a challenge to all present to reach the goals God has for their lives.

New Mexico Convention Will Lose Three Men

ALBUQUERQUE, N. M. (BP) — The Baptist Convention of New Mexico will lose three of its 10 professional staff members in its headquarters to retirement in a five-week period.

Edward E. Storm Jr., 62, education division director, will retire Dec. 31; C. Eugene Whitlow, 68, communication division director, will retire on his 69th birthday Feb. 6, 1981; and Charles F. Polston, 62, associate director of the education division, will retire Jan. 31, 1981. The three have 73 year's staff experience in New Mexico.

"These men had an intimate knowledge of the small churches, the mission work and the large churches in New Mexico," said Chester O'Brien, executive director of the state Baptist convention. "They knew the state like the back of their hand."

O'Brien pointed out that New Mexico Baptist Convention staff members have a history of longevity. His secretary retired last year after 42 years on the job and an executive director before him was in the position for 30 years.

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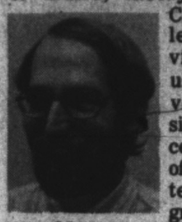
Names In The News . . .

James Moore of Dyersburg, Tenn., has been appointed assistant professor of music, theory and voice at Campbellsville College, Campbellsville, Ky. A graduate of the University of Mississippi, Moore received his Bachelor of Music and Master of Music degrees there. He has completed course work for a PhD in music theory at Florida State University, and is working on dissertation requirements.



Moore

He is married to the former Nevalyn Price. They have twin boys, age 7, and two daughters, 2 and 5.

LaVerne Summerlin was licensed to the gospel ministry, July 27, by the Midway Church, Meridian.

Summerlin

Summerlin, son of Mr. and Mrs. Huey Summerlin of Meridian, is a graduate of Clarke College and has enrolled at Blue Mountain College for the fall semester. He has preached in several youth revivals and is presently pastor of New Zion Church in Scott County.

Line Creek Church, Scott Association, licensed **Robert Gordon (Robbie) Bryant** on July 27, to the full gospel ministry. He is the son of Mr. and Mrs. Buck Bryant of Pelahatchie, and is a senior at Pelahatchie Attendance Center. He plans to enter Clarke College in the fall of 1981.

Sunday August 3, 1980 Line Creek observed Youth day, with the youth performing all the duties of the Church. Robbie Bryant, left, filled the pulpit for both services. W. E. Bass, pastor, right, presented the certificate. A. T. Alford, chairman of deacons, presented a Bible.

V. R. Crider, pastor of Damascus Church near Flora, and **Mrs. Crider** are both in Baptist Medical Center, Jackson — he for tests and she for surgery.

Jean May of Mississippi Baptist Medical Center won the "Best of Show" top award in the recent Southern Public Relations Federation's Lantern Award competition held in Palm Beach, Fla. Her entry, "Bill Hunt Day," also won first place in the Potpourri category. There were 204 entries in 15 categories. The four-state federation consists of public relations associations in Alabama, Florida, Louisiana, and Mississippi.

Kelly Barnett, son of Jimmy and Faye Barnett of Oak Grove community near Mendenhall, was recently licensed to preach by the Oak Grove Church. Barnett is a student at Clarke College. He is available for supply preaching. Oak Grove pastor is Carlton McNeer.

'Apostles' From Mississippi 'Go Over' To Illinois

Nineteen young people from First Baptist Church in Tupelo visited the LaSalle-Peru area as part of a missionary tour. They conducted Bible study sessions in La Salle, Peru, Spring Valley and Ottawa, Illinois. The youths, ranging in age from 13 to 20, were accompanied by seven adults from the church. They spent nights at the First Baptist Church of Peru.

The group raised more than $4,000 for the trip by holding bake sales, volleyball marathons, car washes, etc. The missionary tour is an annual project.

Last year the group went to Flagstaff, Ariz.

ALLISON HANEY was crowned by her mother, Mrs. Jo Lynn Haney, at Pleasant Hill's first Acteens recognition service.

Pleasant Hill Acteens Crown First Queen

Pleasant Hill Church in Clarke County held its first Acteen recognition service recently. Allison Haney was crowned Queen by her mother, Jo Lynn Haney.

"Our Acteens have been reactivated recently, and this crowning was a long time coming," said Acteens leader, Barbara Kennedy.

"Something Beautiful" was the theme of the candlelight service. Allison told of something beautiful that happened to her during her work in Studiact. She said she visited a local nursing home during the summer, to share a blessing; instead she found that she received a blessing as the older folks continually gave thanks and praises to the Lord for His love and kindness to them.

Paul Church At Age 75 Hears Grandson Of Charter Member

Paul Church in Tallahatchie Association celebrated its 75th anniversary on August 10 with homecoming and with the grandson of a charter member as guest preacher. Chaplain Charles D. McKnight of Baptist Memorial Hospital in Memphis, grandson of C. F. McKnight, spoke on "Faith of Our Fathers." His grandparents gave the property where the church is now located. Mrs. Marie Cox McAlpin of Pearl, whose family are long-time members, sang "O God, Our Help in Ages Past."

Paul Church was organized in 1905 in the Rice Farm School House near Cascilla by the late Joel D. Rice, widely known for his "Sermon in Rhyme." There were 13 charter members. Through the years Paul Church has helped train and send out many pastors and other Christian workers, and last year the church led its association in per capita gifts to Baptist mission work. It has a fully graded program of missionary education which involves some 55 of its people. There are today 109 members.

During the anniversary week revival services were held, led by Ron Griffin, pastor of Mt. Carmel Church, Cabot, Ark. Theme for the week was the "new Paul Baptist Church."

Joe Young is the present pastor.

Los Angeles (EP) — Synanon founder Charles E. Dederich and two of his followers pleaded no contest to charges of conspiring to kill a Los Angeles attorney in 1978 by putting a rattlesnake in his mailbox. Judge William Hogoboom of Los Angeles Superior Court said the effect of the nolo contendere pleas was the same as that of guilty pleas. He found Dederich and the two members of the Synanon security force, Lance N. Kenton, 22, and Joseph A. Musico, 30, guilty of the charges. As part of the plea bargain with the Los Angeles County District Attorney's office, Mr. Dederich, 67, agreed to give up his management of the Synanon Foundation. The prosecutors agreed to place him on probation rather than seeking a prison term.

If your Christianity won't work where you are, it won't work anywhere.

Cedar Grove Builds Pastorium

Cedar Grove Church, Leakesville, broke ground recently for its new pastorium. Completion of the pastorium is expected at the end of October. Left to right are Dizzy Breland, Wayne Smith, Darwin Smith, William Brewer, Anthony Smith, Robert Sones, pastor, and Samuel Walley.

Staff Changes

First, Leakesville has called **Philip Walker** as pastor.

Bob Sanderson has resigned as pastor of **Rocky Creek, Greene County.** He and his wife Amy will be moving to Waynesboro.

Gene Little has been ordained by the **Northside Church**, George-Greene Association, and is serving as pastor of that congregation.

Arthur Burnett is pastor of the **Mohoba Church.** He was recently ordained by the Agricola Church.

Jeff Mask has resigned as minister of youth at First Church, Summit. He will enter Southeastern Seminary in North Carolina this fall.

Ron Kirkland has resigned as pastor of Central Church, McComb to accept the pastorate of Bay Springs Church, Bay Springs, Jasper County.

Roger Banes has accepted the call of First, Magnolia as minister of music and youth. He is a graduate of Mississippi College and New Orleans Seminary. He goes to Magnolia from First Church, Bude.

John Hedgepeth, pastor of Terry's Creek, Pike County, has resigned to accept the pastorate of Antioch Church, Lawrence County. He served 10 years at Terry's Creek.

Jerry Davidson has resigned at Riverside Church, Jackson County, to accept a call as pastor at the Holly Springs Church near Columbia.

Roy Wood is the new pastor of Bellehaven Church, Jackson County. He goes there from St. John Church in Brundidge, Ala. His wife, Norma, is formerly from Gulfport. They have two children. Wood is a graduate of BBI at Graceville, Fla. He has been pastor of Churches in Mississippi, Florida, and Alabama.

Mrs. Jean Thomas has been called by First Church, Gulfport as preschool and kindergarten director. She is a graduate of Florida State University and New Orelans Seminary. She and her husband, a naval intelligence officer, plus two children are moving to Gulfport from Slidell, La.

Lynne Phillips has been called to serve as assistant to the pastor of Trinity, Gulf Coast. The pastor, Thomas Hall, writes: "Lynne has done an excellent job of serving as editor of the Trinity Times for several months. I believe she will make a greater contribution as a full time staff member."

Bill Taylor is the new pastor of De-Lisle Church, Gulf Coast Association.

Gary Alan Knapp has accepted the pastorate of Griffith Memorial Church in Jackson. A native of Jackson, he is a graduate of Mississippi College and New Orleans Seminary. He goes to Griffith from Knoxo Church, Walthall County. He is married to the former Shirley Newman of Brookhaven.

Knapp

Terry's Creek Church, Pike County, has called **Gary Davis** as youth and music director. He is a senior at Mississippi College and a native of Brookhaven, who formerly was pastor of Galilee Church in Copiah County.

Davis

Missionaries On Furlough

The following missionaries are on furlough in Mississippi:

Dorothy Latham, Box 16, Forkville, MS (Equatorial Brazil); Mary Frank Kirkpatrick (Liberia), Box 94, Noxapater); Harold and Joyce Watson (Philippines), c/o Jim Watson, Box 1851, Mississippi State University, Mississippi State; Shirley Jackson (South Brazil), 4 Elm St., Natchez; Ron and Sue Ballard (Paraguay), Box 3511, Meridian; Byron and Dora Harbin (South Brazil), Rt. 6, Box 212b, Hattiesburg;

Rachel Dubard (Liberia), Rt. 1, Box 87, Carrollton; Margaret Fairburn (Liberia), Rt. 4, Tylertown; Jon and Fonce McFadden (Nigeria), 94 Heatherwood, Hattiesburg; Steven and Minnie Hicks (Mexico), 407 N. 38th Ave., Hattiesburg.

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THE VILLAGE VIEW
FROM
Baptist Children's Village
P. O. Box 11308 Jackson, MS 39213

New Christian Education Director

Ruth A. Glaze has been appointed Director of Christian Education at The Baptist Children's Village, succeeding Annette Hitt, who has been placed on maternity leave, according to a statement released by Executive Director Paul N. Nunnery. Mrs. Glaze, who is the wife of Henry M. Glaze, Home Life Director on the Village's Jackson campus, previously served in the Village's Department of Music from May of 1973 until June of 1980, including service as a Director of the Department of Music until June 1 of 1980. Since June, Mrs. Glaze has assisted in the Department of Christian Education and in specialized therapeutic assignments in the Village's Department of Recreation and Social Service.

Through the Department of Christian Education, the Village provides a structured program designed to deepen the moral and spiritual awareness of Village children and youth, enabling them to envision themselves as worthwhile human beings, made in the image of God.

In his announcement, Mr. Nunnery paid tribute to the outstanding work which he said Mrs. Hitt had done for the Village and its children in this area and expressed his feeling that the Village is fortunate to claim the services of a replacement such as Mrs. Glaze, "whose moral integrity and Christian commitment combine with 7 years of Village staff service to render her both qualified and prepared to resume our home support of the church's mission and ministry without further training and without any loss of time."

Mrs. Glaze has already assumed her duties and is announcing a schedule in Christian Education which includes program features already established in the Department and some new features which are believed to be timely, interesting and helpful.

Presenting Our Staff

Mr. and Mrs. D. L. (Don and Jeanette) Williams, Houseparents at Bailey Cottage since June 2, 1980.

Labor Day — Another Play-Day"

On Labor Day, Monday, September 1, children and staff at the Village's Jackson campus joined in a fun-filled day of food, fellowship and activities, in observation of the second "Play-Day" of the 1980 summer season. The custom of "Play-Days" for Jackson campus residents on July 4 and on Labor Day was established a number of years ago in order to accommodate physical safety of Village children by keeping them "at home" on holidays which are traditionally dangerous on the highways, and in order to celebrate those holidays in a wholesome and healthy fashion. Under the leadership of Robert Catlett, our Director of Recreation, and with the assistance of staff members in every area of campus life, games, athletic contests and events and structured group play, in a program similar to that observed on July 4, was enjoyed by all of the young people and staff throughout the day. At the noon hour, a family-style picnic was served under the trees atop the highest hill on the Jackson campus. The food was prepared and served by houseparents representing every cottage on the Jackson campus. Thus, our Jackson campus population "officially" marked the end of the 1980 summer season and the beginning of the 1980-81 school year.

The summer of 1980 has included camping opportunities in various Mississippi locations, made possible for dozens of Village children through the interest and generosity of individual and church sponsors; a full-time structured and directed program of group play and athletic competition, and the organization and institution of the new "children's park" for our younger boys and girls — all under the leadership of Recreation Director Robert Catlett; the traditional "summer holiday" visit by most Village children and young people into the private homes of approved relatives and friends of the Village; and a full slate of special program features designed to provide a healthy balance among periods of work, play, learning and worship.

Back To School

Village children and young people from each of our locations — in Jackson, in New Albany, in Tate County and in Lincoln County, have already joined many thousands of other Mississippi children in returning to classroom studies in the public schools for the year 1980-81. The adjustment from relative freedoms of the summer months to the schedule of classroom studies is always difficult for all young people, including those who have lived in one of our Village facilities for extended periods of time. It is especially hard for many boys and girls who have quite recently left their natural home environments and become admitted to Village care. The Village is grateful for the interest, understanding and prayerful support of its friends throughout Mississippi, as our staff again attempts to help our boys and girls, young and old, adjust to public school life and obtain some new direction through the fruits of formal education in the public schools. This effort is not only a difficult experience emotionally for children and for the Village staff who attempt to help, it is also an increasingly expensive assignment for the Village administration.

For all of these reasons, and in order to provide appropriate school clothing, workbooks and many other school supplies and the myriad of essential incidentals attendant upon appropriate school attendance, our "Back to School" Fund represents a critical segment of our general program of the financial support for the total Village ministry. If you have not responded to our early August appeal for financial help with this project, we invite you to send your gift, in school support of Village children from any of our locations to: "The Baptist Children's Village, Box 11308, Jackson, 39213", and we sincerely appeal for your prayerful consideration of this reminder-request.

1980 Village Alumni Association Meets

On Saturday, August 9, many former residents of Mississippi Baptist Orphanage and The Baptist Children's Village gathered in a bi-annual reunion meeting of Village Alumni Association on the Jackson campus. One of the largest groups in recent years was in attendance, including many out-of-state residents, some from as far away as the state of California.

During the morning hours, and until 1:00 o'clock P.M., an interesting, entertaining and inspirational program was enjoyed, featuring welcoming remarks by Rev. M. G. Reedy of Water Valley, President of The Village's Board of Trustees and Henry M. Glaze, Home Life Director of the Jackson campus, and including a choral concert by Jan Sellers of Laurel, former Director of Music at The Baptist Children's Village, and her daughter, Cindi Nix of Jackson, culminated by an inspirational address, delivered by J. Wallace Lee, Administrative Assistant.

After the Association's business session, a luncheon was served by Jackson campus children and staff to the group and the afternoon was devoted to fellowship, visiting and a slide presentation of Village campus scenes from the years 1960 through 1975.

Dinner On The Ground

Several years ago, our Department of Christian Education instituted an interesting and rewarding annual custom which we have come to call "dinner on the ground". The custom dictates that on one Sunday each fall, all staff and children on our Jackson campus remain at home, on the campus, for Sunday morning worship experiences instead of going to the three host churches which they normally attend in Jackson. On this Sunday, which in 1980 will be September 28, a worship service for children, young people and staff who make their homes on the Jackson campus and for certain special, invited guests, will be conducted in Powell Chapel on the Jackson campus, followed by an old-fashioned, Mississippi "dinner on the ground" celebration, under the trees, atop the hill on which Powell Chapel is located. The bountiful meal is prepared and served by cottage staff on the Jackson campus and always represents a touch of home to the many people who live with us, and whose memories are filled with the recollections of similar occasions when they lived in their natural homes.

This year, on September 28, Rev. Mike Jeter, who is Minister to Singles in First Baptist Church of Jackson, one of our host churches, will be our guest for the purpose of bringing the morning message. The entire service, including special music, and all other arrangements are under the general supervision of Ruth Glaze, our Director of Christian Education.

Notes From The Children

Our New Albany family has just moved into new quarters! We are pleased to announce that children and staff in our group home in New Albany have recently occupied the reconditioned and refurbished residence, just next door to First Baptist Church in New Albany, formerly used by the church as a pastorium. Our new address in New Albany is 202 Bankhead Street, just two blocks nearer the church than our old location.

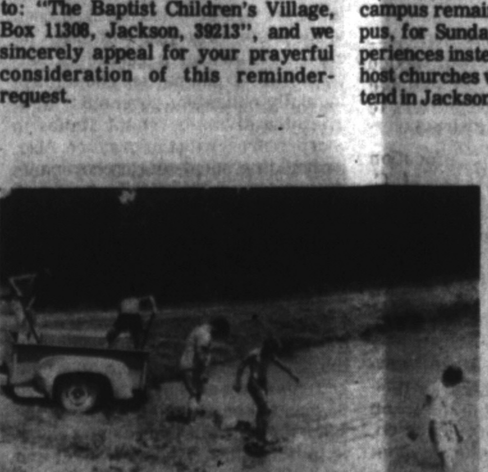
The newer, larger and more comfortable residence, furnished for our use by the hospitable and generous friends of the Village in First Baptist Church is a matter of pride and joy for us all. A hearty thanks to New Albany Baptists who continue to mean so much to us!

Boys at play in the forest — Dickerson Place.

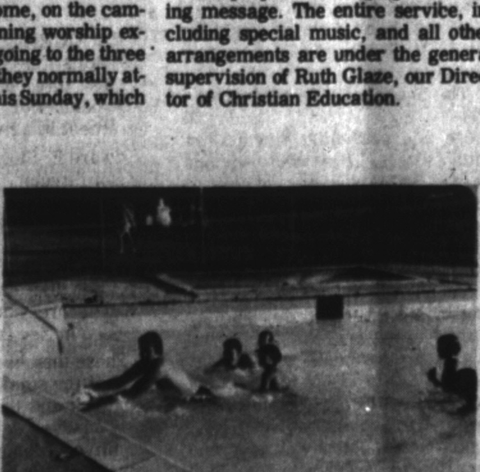
Among our New Albany group is represented an interesting, and, we believe, an unusual phenomenon. This year, four young people — all from the same natural family — two boys and two girls — representing two sets of twins — are classed as Seniors in New Albany's High School and will graduate therefrom in the spring of 1981. Congratulations in advance to Charlotte and Charlene and their brothers Willie and Fred from all of us who have known them, loved them and cared for them since their pre-school days!

At every Village location — the Jackson campus, the Farrow Manor Campus, the New Albany Home and at Dickerson Place — Village young people have concluded a busy summer of activities with a series of spiritual retreats, Christian encampments and revivals. We are grateful to Baptist friends who made these meaningful experiences possible, and we are committed to support of Village young people who have made spiritual decisions in large numbers during recent weeks.

Although personal letters have been written to each home and family involved, the staff at The Baptist Children's Village, on behalf of all of our children, again tenders deep appreciation to dozens of Mississippi private homes and families who opened their hearts and homes to our boys and girls during the 1980 summer holiday visits.



Work at the fishing pond—Farrow Manor Campus.



Summer fun — swimming pool — Jackson campus.

Former pastor, Sam Shepard, and Mrs. Shepard (left) were greeted at Tupelo, First Baptist homecoming by present pastor, Bill Rittenhouse, Mrs. Rittenhouse, (center) and John Bowlin, (right) president of FBC deacons. — (Photos by Phyllis Harper).

1st, Tupelo Celebrates 130th Anniversary

By Phyllis Harper

First Church, Tupelo, marked a 130th anniversary recently — the oldest church in Tupelo.

Sam Shepard, who was pastor at First Baptist from 1963 to 1970, and has since served as missionary to Portugal, spoke at the morning worship services.

Mrs. Shepard who also spoke, related the "thrilling things happening in the missionary fields," and challenged others to go — "even for two weeks or a month at a time." She reiterated the need for all "kinds of help . . . construction workers, doctors and nurses and teachers."

Shepard spoke of the rewards of mission work, but pointed out that it's not all glamorous and "sometimes difficult and lonely."

They talked about the numerous endeavors supported by mission monies, including the seminary in Alges, Portugal, where both teach.

Bill Rittenhouse, First Baptist pastor, related high points in the church history and cited the continued growth as evidence that "the best is yet to be."

Homecoming included a familiar version of the old-time "dinner-on-the-grounds."

But the hundred-plus readings on the thermometer made the air-conditioned cool of the Family Life Center where the meal was served welcome to hundreds of members and visitors.

Hundreds sat at tables in the Family Life Center to eat lunch furnished by women of the church; others found places on the sidelines. At least one took a nap after the big meal.

Olivia Napoli's soon-to-be released book of Tupelo history and humor includes a chapter on "First Baptist Church — My Second Home." Generations of her family have been members.

Two Anglican Missionaries Feared Held As Iran Spies

LONDON (EP) — Two Anglican missionaries, a 57-year-old physician and his wife, are missing in Iran and the couple's children here fear they have been arrested as spies.

John Coleman and his wife, who run a clinic in Yezd, about 400 miles from Teheran, the Iranian capital, spoke by telephone to their four sons in London on Aug. 10 and said that Iranian officials had asked them to go to Teheran to discuss their presence in the country.

The British Foreign Office said it feared that the Colemans, who have spent more than 15 years in Iran, were under arrest, adding that "urgent inquiries" were being made with Iranian authorities. One of the Coleman's sons, Andrew, aged 22, said "They were not spies. They loved Iran and had three of their children there. . . They're only interested in the people of Iran."

Off the Record

Once Upon a Time there was a family of wayward church members who had once been active, but had lost all interest and fallen away. There was the father and three sons, Jim, John and Sam. The deacons had talked to them about their condition, the preacher had visited them, and many of the brethren had tried to get them to come back to church, but all this did not seem to do the least bit of good.

One day when the boys were out in the pasture, a large rattlesnake bit John and he became very ill. The physician was called, and after an examination, he pronounced John to be in very critical condition. Said he, "About all you can do now is pray." The father called the preacher and told him of John's condition. He asked the preacher to pray for John's recovery and this was his prayer:

"O wise and righteous Father we thank Thee for Thou hast in Thy wisdom sent this rattlesnake to bite John, in order to bring him to his senses. He has not been inside the church for years and it is doubtful that he has in all that time felt the need of prayer. Now we trust that this will prove a valuable lesson to him, and that it will lead to genuine repentance.

"And now, O Father, wilt Thou send ANOTHER SNAKE, to bite Sam, and another to bite Jim, and another BIG ONE to bite the old man. We have all been doing everything we know for years to restore them, but to no avail. It seems, therefore that all our combined efforts could not do what this one snake has done. We thus conclude that the only thing left that will do this family any good is RATTLESNAKES; So Lord, send us bigger and better rattlesnakes. In the Name of Jesus we pray, Amen."

A traveler was marooned in a small mountain town because of a landslide caused by heavy rain, which was still falling in heavy torrents after three days. Looking out of the window of the restaurant, he remarked to the waitress: "This is like the flood."

"The what?"

"The flood. Surely you have heard about the great flood and Noah and the Ark?"

"Mister," she replied, "I haven't seen a newspaper in four days."

—Scottish Rite Bulletin

The minister walked into the vestry and was shocked to discover his wife with both hands in the collection plate.

"Ethel," he shouted, "what in the world do you think you're doing?"

His wife replied, "I'm looking for a button to sew on your coat."

Devotional

Time

By William M. Waddle, Pastor
Emmanuel Church, Grenada

To every thing there is a season, and a time to every purpose under Heaven; A time to be born, and a time to die; A time to plant and a time to pluck up that which is planted. A time to love and a time to hate; a time of war and a time of peace (Ecc. 3: 1,2,8).

Waddle

Sixty seconds make a minute
How much good can I do with it?
Sixty minutes make an hour;
I'll do all that's in my power.
Twenty-four hours make a day,
Time for work and time for play.

Time is among our most valuable possessions. Every person has 24 hours each day he lives. Some make use of time and some waste it away.

At best the time of our present lives is short. It can only be from the cradle to the grave.

I have only just a minute,
Only sixty seconds in it,
Forced upon me, can't refuse it,
Didn't seek it, didn't choose it,
But it's up to me to use it.
I must suffer if I lose it,
Give account if I abuse it,
But eternity is in it.

Often we live as if time were ours to spend as we please. Time can never be recalled.

Time is so precious we should give careful consideration to its proper use. Jesus said in Matthew 6:33, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."

In I Corinthians 7:29 Paul said, "But this I say, brethren, the time is short." The first thing all should do is seek the Lord. The second thing is serve the Lord.

Someone has said, "Yesterday is a canceled check, tomorrow is a check uncashed, and today is cash in the pocket."

We must make good use of the precious gift of time which God has given to us.

Calhoun Finishes Lincoln's Job

Earlier this summer a mission group from Macedonia Church of Lincoln Association (Harry Barnes, pastor) went to Winton, Calif., and laid the foundation of a new sanctuary for the First Baptist Church there.

In August the above group of 20 men from Calhoun Association continued the work of the Macedonia group. After a week's work, almost all the framing and the plywood siding was completed.

Life and Work Lesson

Joy In Service

By Bobby Perry, Pastor
First, Moss Point
I Peter 5:1-14

A Salvation Army officer, S. L. Brengle, said many years ago, "When God searches for a man to work in His vineyard, He does not ask, 'Has he great natural abilities? Is he thoroughly educated? Is he eloquent in prayer?' But rather, He asks, 'Is his heart perfect toward Me? Is he holy? Does he love much? Is he willing to walk by faith and not by sight? Does he love Me so much and has he such childlike confidence in My love for him, that he can trust Me to use him even when he does not see any sign that I am using him?' "

Peter concludes this first letter by giving some final exhortation to the varous members of the churches, but especially to the leaders. He knew how important leadership is in the plan of God and in the work of the Church. First (5:1-4), he deals with worthwhile advice for shepherds. Then he mentions worthwhile advice for soldiers (5:5-11). This is followed by a concluding exhortation, greeting, and benediction (5:12-14).

I. Worthwhile Advice For Shepherds (5:1-4).

In this verse Peter laid the foundation upon which he would base an exhortation to his readers. He began with the leadership in the churches and then widened his appeal to include the entire fellowship of each church.

Peter placed the primary emphasis upon the "elders." The word "elder" in the New Testament is frequently used to designate the office of a pastor. The Apostle writes to this specific group here because of the particular responsibility which they have before the Lord (verse 1). It is a principle in spiritual things that greater responsibility goes with greater privilege. It may be that these men were the particular targets of attack in the persecution. If so, there might be a tendency on their part to forget the prime task God had given them to do.

In the Greek text, Peter wrote that he was a "fellow elder" along with the other elders. Note that he did not regard himself as a "super elder" over the others. There is no record that he ever filled the role of elder in any one church. But he identified himself as a "fellow elder" equal to but not superior to other elders. His only qualfication to speak to these elders was his personal experience with the Lord while he was on earth.

A. The Shepherds Responsibility (verses 1-3).

Peter's exhortation to these men is threefold. First, he desires that they have the right ministry. Their prime responsibility is to shepherd the sheep (verse 2a). This was the same responsibility which Christ gave to Peter (John 21:15-17). The flock doesn't belong to the pastor, it belongs to the Lord, but he does have the task of taking the place of oversight in the work. The sheep must be willing to accept the leadership of the shepherd. To refuse it is to be disobedient to God, for God has placed these men in this capacity in the church.

Second, the apostle desires that the pastor have the right motive. He is not to enter into the work for material gain which might be available (verse 2b). The New Testament presupposes that pastors will receive a living wage and that the congregations will support their pastor (Luke 10:7; I Corinthians 9:14). Peter does not forbid such a relationship. But the pastor's motive must be right.

Third, Peter desires that the pastor do this work in the right manner. A pastor is to be a model to his people. He is not to lord his authority over them, but he is to have the rightful authority over them which is God given (verse 3). The church is a charge ("heritage") which God has given to the pastor. It is important that he discharge his responsibility in the right manner. It was exceedingly important that this be true in the time when Peter was writing so that no occasion would be given to the enemy to attack and ridicule God's work.

B. The Shepherd's Reward (verse 4).

There is a particular reward for faithful pastors. Those who pour out their lives in this way may not gain an earthly crown, but God will use them to bless the church and spread the gospel. Then, when Jesus, our Chief Shepherd, comes, their reward as true undershepherds or pastors will be a crown of glory. It will be a better crown than the world can give, a victor's crown that, unlike the wreaths placed on the heads of the winning athletes or returning conquerors of those days, will not fade away. In fact, the glory (the radiant splendor and honor) He will bestow with His "Well done!" will itself be the crown, a crown that neither time nor eternity will dim.

II. Worthwhile Advice For Soldiers (5:5-14).

The major thrust of the remaining verses in the epistle relates to the warfare believers are engaged in in this life.

A. The Conflict In Life (verses 5-11).

Before emphasizing the battle they were in, Peter made several general statements relating to Christian living. There is difficulty in being certain to whom the word "elder" refers in verse 5. Two prominent views are held. Some relate it to the pastors mentioned in the previous verses. It may appear to be a logical interpretation because of the context. However, it does appear from verse 4 that Peter has concluded his remarks to the pastors. If verse 5 relates to these men, it would appear to be more logically placed with the material before verse 4. Others relate the word "elders" to those who are older in the church. Those who are younger chronologically are to show their respect for them. The idea contained in each view are correct, but it is difficult to state dogmatically which view was in Peter's mind.

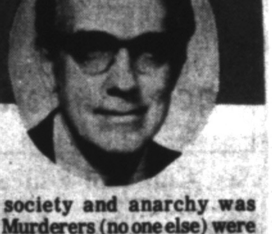
Humility is the major quality emphasized in verses 5 and 6. This characteristic also has a relationship to suffering. The one who humbly submits his life to God will also submit to suffering without departing from the faith or rebelling against God. The humble Christian will trust God to do right. This is not to say that a believer may not have some anxious moments as the trials become more severe. The answer to that problem is found in verse 7. The believer is to throw all his cares upon the Lord. The reason it can be done with confidence is that He cares continually for us.

In the midst of these instructions, Peter reminds his readers of the ever present enemy (verse 8). He is one who is never to be underestimated. But, he is also to be resisted. The armor necessary to withstand his attack is outlined in Ephesians 6:10-17.

B. The Conclusion Of The Book (5:12-14).

Peter may have taken up the pen at this point and written the conclusion in his own hand. Silvanus would give them additional instruction from Peter. Although the word "church" is not found in the original text of verse 13, its conclusion is undoubtedly correct. Commentators often identify Babylon with Rome. The apostle closes his letter with an expression of his desire that God's peace might be theirs.

Uniform Lesson



God: The Covenant Maker

By Jack Glaze, Chairman,
Division of Religion, MC

Basic Passage: Genesis 9:1-17;
Focal Passage: Genesis 9:8-17.

This lesson begins a new quarter's study entitled "God's Covenant With His People." The theme is divided into three units: The Old Covenant in Its Earlier Stages, The Old Covenant and Its Later Stages, and The New Covenant in Jesus Christ.

The Pentateuch introduces several major inter-related themes that run through the entire Bible: election, promise, covenant, and law. These are related to God's redemptive purpose in salvation and service.

The lesson series deals with the concept of covenant and is basic to the entire Bible. This is evident from the name given the Scriptures: The Old and New Testaments. The word "testament" comes from a Latin translation (Vulgate) of the Hebrew and Greek terms best translated "covenant." Actually, the Bible is composed of the "Old and New Covenants." Biblical usage of the term always reveals the grace of God that elicits a loving faithfulness from man.

It is impossible to give a precise etymology of the Hebrew word translated "covenant"; however, the biblical usage is clear. The divine covenant signifies a bond by which the sovereign God binds Himself to His chosen people. This is not a covenant between equals: the bond is one of sovereign grace linking together two dissimilar persons or groups. The Strong One takes the initiative and binds Himself to the weak. (The Old Testament includes reciprocal agreements between men. Equal parties could make mutually obligating covenants; however, the divine covenant stands in sharp contrast with this practice. Also, it should be noted that no covenants were made between brethren.)

The Lesson Background

Genesis, the book of beginnings, gives a careful theological interpretation of history: God created a good world; Adam and Eve, with all their blessings and freedom, forced temptation and were disobedient. Through the Fall, sin entered the human arena, and only God's amazing grace delayed death's toll on the guilty pair! At the same time, it was a mercy that would forgive in spite of man's rebellion, and would temper the inevitable judgment that follows sin. The Bible shows how sin and alienation spread. Man separated from God was not able to withstand temptation: Cain murdered his own brother Abel (Gen. 4). Then, with ever accelerating speed, self pride and violence obliterated the distinction between God and man. Wickedness and arrogant defiance (Gen. 6:1-7) provoked divine punishment.

Mankind would learn a lesson of his limitations! The Great Flood was projected; however, in contrast with the general wickedness, there was a righteous man, Noah, who "walked with God" (Gen. 6:8-9). God promised to deliver Noah and establish His covenant with him (Gen. 6:18). Obediently Noah constructed the Ark at God's command and survived the Flood. In gratitude, he built an altar and worshiped the Lord (Gen. 8:20). In response, God promised never again to destroy every living thing by means of a universal flood (Gen. 8:21, 9:11). This was a pledge to maintain the basic orderliness of the natural world. God's wrath on sin might take other forms of punishment, but man could count on God's grace and the regular return of the seasons.

The Lesson Outlined

I. The Divine Blessing Renewed (9:1-7). Prior to establishing the covenant, God reiterated the blessing given at creation (Gen. 1:27-28). At the same time He limited man's authority over the animal world.

1. The Command and Provision (1-3,7). The human race entered a new chapter of history. Through Noah and his family the earth would be replenished. Nevertheless, there was a difference. Since the harmony of creation had been broken by sin (Gen. 3), the animals would now fear man. Fear and strife became dominant forces in the world: man would kill animals; animals would kill man; man would kill man! The peace of Eden was gone. Only in the longed for Messianic Age would hostilities cease in the created world (cf. Isa. 2:4; 11:6-9). Meanwhile, true peace alone could be found in God (cf. Isa. 9:6-7); John 14:27).

2. The Prohibition (4-6). God mainnained control over His world. Although man was a sinner, life was still sacred "for in the image of God made he man" (v. 6). Man could kill animals for food (v. 3); however, he must not eat blood for life itself was contained therein (Lev. 17:11). All life was sacred in the eyes of God. The animal that killed a man, or the man who killed a man should be put to death (v. 6; cf. Ex. 21:28).

In simple terms, God established ancient society and anarchy was avoided. Murderers (no one else) were to be put to death. The text does not say how this would be done. In earlier times the next of kin avenged murder (cf. Gen. 4:10,15); in later times civil government had the power to regulate society. The necessity for political authority is here implied. Government became a "necessary evil" because of the Fall; however, government's true purpose was divinely given. God still cared for and had not abandoned His creation (cf. Rom. 13:1-7; I Tim. 2:1-3; I Peter 2:13-17).

II. The Covenant Established (9:8-11)

1. The Nature of the Covenant (vv. 9-10). This is a covenant God made with the human race through Noah. The family of man now springs from Noah and his sons. This is a covenant of pure grace. It is universal and eternal (cf. v. 16). In contrast with other covenants, God binds Hinself and there is no covenant response required from Noah. The covenant is unconditional (cf. the conditional Sinaitic covenant: Ex. 19:5). The covenant also includes all living creatures (v. 11). God binds Himself to the sinful world (not just Israel). Because it is based on God's word it can never be broken.

2. The Meaning of the Covenant. (v. 11). The verse must be interpreted in the light of vv. 1-7. God promises to sustain all life as well as maintain order in society. Negatively he promises never to destroy the earth again by means of a catastrophic flood.

III. The Covenant Reminder (9:12-17).

1. The Sign of the Covenant (12-14). The sign of God's covenant is the "bow in the cloud" (i.e. rainbow). The bow, a weapon of warfare and the rainbow, are the same word.

2. The Assurance of the Covenant (15-17). God puts aside His weapon of destruction and now the bow in the sky following a storm becomes a symbol of peace. God's anger has passed and the bow is a sign of His faithfulness. God assures mankind again that the everlasting covenant is for every living creature. His word is given in sacred covenant.

The Lesson Applied

Contrary to much modern practice, a word given was binding in Biblical thought. Once spoken, it could never be physically repossessed. The word was considered to be a dynamic creative power (cf. Isa. 55:11; Jer. 23:29).

God will never renege on His covenant; neither is there a need to read the small print in His contract!